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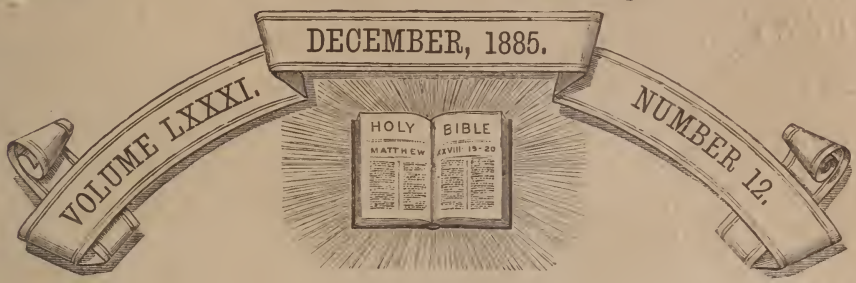

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

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Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

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THE

MISSIONARY HERALD.

VOL. LXXXI. — DECEMBER, 1885. — No. XII.

THE Historical Papers presented at the recent Annual Meeting have been printed separately in pamphlet form, and can be had on application addressed to C. N. Chapin, 1 Somerset Street, Boston. The condensed sketch of the American Board, given in the October *Herald*, has been brought down so as to include the summary for seventy-five years, and has been issued in tract form of twenty-four pages. It will be sent at the rate of one dollar per hundred. It is believed that this sketch will meet a call for something to be placed in the pews, that there may be in all our churches a better understanding of the history of our Missionary Board.

IT has been decided to issue a small volume commemorative of the completion of seventy-five years in the history of the American Board. The volume will contain the sermon of Dr. Walker, the special discourse by Dr. Storrs, the address of Dr. Hopkins (with portrait), the salutations received from the representatives of other societies, and the historical papers presented at the recent Annual Meeting, together with other matter which will be of interest to our friends. We hope the volume will be ready on or before the first of December. Its price will be twenty-five cents; or, bound in stiff boards, fifty cents.

COMPELLED to go to press with the November number of the *Herald* on the closing day of the Annual Meeting, it was impossible to give the Minutes of the Meeting in that issue. They will be found in this number, together with the reports of the Committees on the several sections of the Annual Report. So much time has intervened that we will forbear to comment on the character of the meetings, save to refer to the enthusiastic commendations given by the religious and secular press, as well as by individuals from all parts of the country. It seems to be the universal impression that it was one of the most remarkable series of meetings ever held in this or in any other land. If now the enthusiasm and devout purpose which filled so many hearts can be transmuted into action, great results will be sure to follow. It is not merely vain, but a serious peril, for one to be carried to a height of religious emotion and conviction, unless the feelings awakened find their expression in works of Christian love and devotion. More prayer, deeper consecration, larger giving, must follow, or we shall be none the better for the visions granted us when we were on the mount.

A Missionary Almanac. — Every family needs an almanac for reference throughout the year. Why should there not be connected with such an almanac facts and figures of special interest to Christian people? We have in course of preparation, to be ready, we hope, by the middle of December, certainly by Christmas, an *American Board Almanac*, of thirty-two pages, in which will be given, in addition to the matter usually contained in almanacs, brief statements respecting our own missions and the missionary work of the world, with lists of missionaries connected with the Board and the stations occupied. In connection with the days of each month, the anniversaries of notable events in missionary and religious history will be indicated. It is hoped that an attractive missionary handbook can be made which will be greatly valued in all our Christian homes. Please send orders without delay to C. N. Chapin, 1 Somerset Street, Boston. Price, ten cents.

The receipts for the first two months of the financial year amount to a little over $60,000, a slight advance over those of the corresponding months of the preceding year, but somewhat behind those for the same period two years ago. For our regular monthly appropriations we need upon an average about $50,000. Let us aim for the full quota during the early months of the year.

We trust our friends will remember that December and the first part of January furnish by far the best opportunities for aiding the missionary work by extending the circulation of the *Herald*. We are bold enough to put these two things together. Men will not be interested in missions unless they know about them, and, as a rule, they will not know about them unless they read regularly some missionary magazine. The *Missionary Herald* has never received more cordial commendations than of late, and for the sake of the cause it advocates, it asks the aid of its friends in all parts of the country in enlarging its already large circulation. Will not pastors and church officers take this matter in hand? This is the time for work. See the page following the article for Young People for prospectus.

By turning to the fourth page of our cover it may be seen what some of the religious newspapers think of our newly published book, *Mission Stories of Many Lands*. Already our friends are laying in a store of the volumes for Christmas presents, in some cases by the dozen.

The friends of foreign missions are, as a rule, the best friends of home missions, but not all of them are quite so quick to discern opportunities for service as was a certain clergyman who, when asked by an inquirer, "Why does n't the church look after the heathen at home?" answered by quietly slipping a tract into the man's hands, and saying, "We do." It is doing good home-missionary work to show those who have the gospel that they ought to care for those who have it not.

We deeply sympathize with the Presbyterian Board of Foreign Missions in the loss it has sustained in the death of Rev. Dr. David Irving, for twenty years a Secretary of that Board. Dr. Irving was for a time a missionary in India, and was a vigorous and devoted servant of the missionary cause at home as well as abroad.

The Sixth Annual Convention of the Inter-Seminary Missionary Alliance, held at Rochester, New York, October 23–25, was a most successful meeting. About 400 theological students were in attendance, from over thirty seminaries. Various aspects of the missionary work were discussed, ordinarily in meetings at which only the delegates were present. At the evening sessions, however, the public were admitted, and on Sunday evening two large churches were crowded. Some fifty of the delegates have in contemplation service as foreign missionaries. In the matter of securing men for foreign service, these meetings of the Alliance can hardly fail to be helpful, while their influence must be powerful upon those who remain in this land, as pastors, in stimulating their zeal for missions. Those who were present at the meeting were much impressed by the earnestness, the devotion. and the ability manifested by this large body of young men. The next session of the Alliance is to be held at Oberlin.

If the diplomats of Germany and Spain have determined anything respecting the claims of the two governments to the possession of the Caroline Islands, no official announcement has yet been made of their decision. There is abundant room for conjecture in the matter, but we strongly suspect that the claim of neither power will be enforced. The suggestion of the Pope as the arbitrator in this dispute may have been diplomatic, but if the qualification of disinterestedness had been insisted on, the Pope is about the last person who would have been named.

Among the many illustrations of the strong hold Christian missions have taken upon India may be mentioned the services connected with the commemoration at Palamcotta of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevelly. It is not surprising that the native Christians gathered in crowds about the venerable bishop, but it means a great deal when we read that on one of the days of the celebration (July 15) 150 leading members of the Hindu community presented themselves, headed by a Brahman who made an eloquent address expressing their admiration for the bishop's character and their gratitude for the good work he had accomplished. Fifty years ago, when Bishop Sargent entered upon missionary work in India, there were in the Tinnevelly district 224 villages occupied, while at present there are over 1,000. In place of the one native pastor there are now 68, and the 114 communicants have increased to 11,246. Christian and non-Christian alike bear witness to the wonderful transformation of society since the gospel was first preached in Tinnevelly.

A dispatch from Honolulu, forwarded by telegraph from San Francisco, reaches us just as we go to press, saying that the *Morning Star* arrived at Honolulu, October 25, bringing Mr. Sturges, who was suffering from a paralytic attack. The *Star* had not completed her work, though she had left supplies at all the stations. The brief dispatch gives no particulars, save that the vessel was to sail again on the tenth of November to finish the work among the Marshall Islands and the Eastern Carolines, and probably would not go on to Yap. Mr. Sturges had been expecting to finish his work in Micronesia this year, but his sickness seems to have rendered his speedy return necessary. He goes to meet his wife and daughter, now in Oakland, California.

The young people will find more pages in their department this month than are usually given to them. The story of the faith and devotion of the martyrs of Terra del Fuego could not well be condensed into briefer compass. We desire to express our thanks to Capt. Edward Poulden, of London, Secretary of the South American Missionary Society, for the use of the cuts with which the article is illustrated.

The slave-trade is still active on the eastern coast of Africa. A cargo of fifty rescued slaves was brought to Mombasa on July 22. They were turned over to the agents of the Church Missionary Society, and most of them can be sent back to their homes.

In connection with the entertainment of guests at the Annual Meetings of the American Board, certain stories have been in circulation which, *if true*, would raise some questions as to the duty of hospitality. But few, if any, of these stories are true. Certainly there was never before in the history of the Board such a number of guests entertained as at the recent Annual Meeting, and we are glad to be informed by the Chairman of the Committee of Entertainment that in their extensive correspondence and their personal contact with the guests, there was nothing whatever on the part of any applicant that was other than courteous and reasonable. Among the pleasant memories which will be long cherished by the Chairman, Rev. Mr. Waldron, will be the expressions of gratitude of hosts as well as guests at the delight they have taken in giving and receiving hospitality. Not a few have said that they entertained angels, not in all cases *unawares*, for they were looking for them.

We have been much impressed by a proposal made by the English Church Missionary Society to hold a series of meetings during February next in various parts of England, not to raise funds, but for distinctly spiritual ends. Aware that even the supporters of missionary work are lacking in earnest and continued prayer and in consecration to this enterprise, they desire to dwell, "not so much upon the details of missionary work, as upon our Divine Master's parting charge to his church." The suggestion is that in at least one hundred central places meetings should be held for the purpose indicated. The proposition itself is an indication of a decided advance. The first requisite to a full divine blessing is a true sense of need, and they who recognize the necessity of enduement with power from on high have taken the first step toward obtaining the coveted gift.

If there is in any mind lingering doubt as to the capabilities of the African race, let him read the brief story of the recent Christian martyrs in Uganda, to be found in the Notes from the Wide Field. Eight years ago the first Christian missionary arrived at Rubaga, on Lake Victoria Nyanza. The church there now numbers 108 communicants. A sudden persecution arose, and three of the young converts were tortured by their enemies, their arms having been cut off; but while burning at the stake they clung to their faith, and in the midst of the fires sang praises to God. It is a terrible story, yet we know of no sign more auspicious for Africa than this, that its people show such martyr faith and courage.

THE recent deaths of Mr. Roxburgh, engineer of the *Good News*, and of the Rev. Mr. Harris, missionaries of the London Society on Lake Tanganyika, add two more to the list of those who from that Society have given their lives for Africa since the mission at the lake was undertaken. It is a sad yet inspiring record — ten names within nine years! But who should be disheartened? It would be counted as passing strange if in any campaign of an army a death-roll fifty or a hundred times greater than this were not to be found. Shall soldiers of Christ quail in an undertaking far less costly in life than are many of the petty schemes of men?

THERE are too many travelers passing up and down the earth to make it safe for one who has not been in foreign lands to attempt to write of distant nations as though from personal observation. A writer in a recent paper speaks of being one of a picnic party that started in the morning from Kobe, Japan, visiting Tokio during the day, and after having spent some hours in the capital returning to Kobe in the evening. It is clear that the writer had never seen Japan, or such an extraordinary statement could not have been made.

LESS than twelve hours after a little boy entered the family of a New England pastor the father wrote the Treasurer of the Board, enclosing $10 in the name of his infant child. In the postscript he notices the fact that this amount was equal to about one dollar a pound avoirdupois for the little lad, and expresses the hope that "the Board may hold a kind of moral mortgage on him, in permanence, and it would not surprise me if within a quarter of a century there should come a foreclosure and they should take the body." That boy will be watched. We share the father's hope and expectation that he will be found in the missionary field.

ALMOST every month there comes to us some incident from Japan illustrating the extraordinary progress of its people in the line of Western civilization. Among the letters from Japan will be found a reference to the order of the government that English shall be taught in all the schools of the people. This cannot be done at once, for there is not a sufficient number of teachers to give instruction in this language; but it will be done in time. Just now we learn that the authorities are seeking to have the schoolgirls dress their hair in the foreign style, and as a consequence one of the missionaries says that there is the greatest demand for hair-pins, an article which has hitherto been unknown among the natives of the empire. Japan is fast changing both her fashions and her faith.

IT is said that when gold was first discovered in the Province of Mutsu, in Japan, more than a thousand years ago, public thanks were offered to the gods, not because the nation had been enriched by the discovery, but because the means had been supplied for decorating the images of the gods in the temples. It is, moreover, said that the first products of the mines, amounting to many thousand dollars in value, were used in overlaying the images in one city. Is there not a lesson here to Christians in relation to the use of the means that God puts at their disposal. Let not the Buddhist rise up in judgment against the Christian.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-sixth Annual Meeting in Tremont Temple, Boston, Mass., Tuesday, October 13, 1885, at three o'clock in the afternoon.

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Rev. C. B. Moody, Barton.
Rev. M. A. Gates, Barton Landing.
Chas. W. Osgood, Bellows Falls.
J. M. Read, Brattleboro'.
Rev. Wm. Carr, Brookfield.
Rev. F. T. Perkins, Burlington.
A. Kimball, Burlington.
Rev. G. P. Byington, Castleton.
Rev. W. N. Bacon, Coventry.
Rev. L. D. Mears, Danby.
Rev. P. S. Pratt, Dorset.
G. M. Sykes, Dorset.
Rev. C. W. Clark, Georgia.
Rev. E. J. Ward, Hyde Park.
Rev. O. G. Baker, Jamaica.
J. E. Cram, Middlebury.
Rev. O. Myrick, Middletown Springs.
Rev. C. S. Smith, Montpelier.
Rev. S. L. Bates, Newbury.
Rev. R. V. Hall, Newport.
Rev. W. S. Hazen, Northfield.
Rev. L. C. Partridge, North Bennington.
Rev. C. S. Perry, Randolph.
David H. Nutting, Randolph.
Rev. Austin Hazen, Richmond.
Rev. S. W. Dike, Royalton.
Rev. Geo. F. Chapin, Saxton's River.
Rev. Henry Cummings, Strafford.
S. T. Brooks, M.D., St. Johnsbury.
Rev. E. T. Fairbanks, St. Johnsbury.
Franklin Fairbanks, St. Johnsbury.
Hon. Thaddeus Fairbanks, St. Johnsbury.
L. D. Hazen, St. Johnsbury.
Theron M. Howard, St. Johnsbury.
Rev. Harry Brickett, Thetford.
Rev. S. F. French, Wallingford.
Alfred Stevens, D.D., Westminster, West.
Rev. James A. Bates, Williston.
Rev. J. F. Whitney, Wolcott.

Massachusetts.

Rev. R. W. Haskins, Abington.
John A. King, Abington.
Rev. James Fletcher, Acton.
Rev. S. D. Hosmer, Auburn.
James Bird, Auburndale.
Rev. M. D. Bisbee, Auburndale.
Rev. Calvin Cutler, Aburndale.
Rev. H. A. Hazen, Auburndale.
Arthur W. Kelley, Auburndale.
Rev. G. S. Dickerman, Amherst.
Rev. D. W. Marsh, Amherst.
Jas. A. Abbott, Andover.
C. F. P. Bancroft, Andover.
Rev. C. C. Carpenter, Andover.
Edward Day, Andover.

W. F. Draper, Andover.
W. H. Foster, Andover.
Geo. Gould, Andover.
J. P. Gulliver, D.D., Andover.
Frank F. Gunn, Andover.
Rev. F. B. Makepeace, Andover.
Rev. W. L. Ropes, Andover.
Rev. G. H. Scott, Andover.
W. J. Tucker, D.D., Andover.
Rev. W. Willey, Andover.
Rev. Walter Barton, Attleboro'.
Rev. H. M. Holmes, Ayer Junction.
Rev. Sam'l Bowker, Ballardvale.
Harding Woods, Barre.
A. A. Hunt, Barre Plains.
Rev. W. A. Houghton, Berlin.
Rev. T. J. Clark, Bernardston.
Rev. W. E. Strong, Beverly.
Rev. L. H. Angier, Boston.
Choate Burnham, Boston.
Frank E. Butler, Boston.
Linus M. Child, Boston.
Rev. J. B. Clarke, Boston.
Uriel Crocker, Boston.
B. F. Dewing, Boston.
J. T. Duryea, D.D., Boston.
Hiram Emery, Boston.
Rev. G. A. Gordon, Boston.
Edward E. Hale, D.D., Boston.
J. A. Hamilton, D.D., Boston.
John H. Hawkins, Boston.
S. E. Herrick, D.D., Boston.
Charles Hutchins, Boston.
Rev. W. H. Leavell, Boston.
Rev. S. S. Mathews, Boston.
R. R. Meredith, D.D., Boston.
Edward O. Otis, Boston.
S. B. Pratt, Boston.
Rev. J. P. Rice, Boston.
G. Richards, Boston.
Rev. G. W. Stearns, Boston.
Edward Strong, D.D., Boston.
Joseph Torrey, D.D., Boston.
J. T. Tucker, D.D., Boston.
A. S. Twombly, D.D., Boston.
Rev. D. W. Waldron, Boston.
Rev. J. P. Watson, Boston.
O. H. White, D.D., Boston.
Rev. H. W. Wood, Boston.
Rev. W. B. Wright, Boston.
Rev. R. R. Kendall, Boxford.
Rev. W. P. Alcott, Boxford.
Henry H. Brigham, Boylston Centre.
Rev. J. D. Kingsbury, Bradford.
John B. Tewksbury, Bradford.
A. B. Keith, Braintree.
E. H. Packard, Brockton.
Rev. A. C. Hodges, Buckland.
W. S. Alexander, D.D., Cambridge.
James H. Ball, Cambridge.
Rev. D. N. Beach, Cambridgeport.
Rev. S. W. Hanks, Cambridge.
Rev. E. R. Hodgman, Cambridge.
Rev. John Lawrence, Cambridge.
Rev. W. A. Mandell, Cambridge.
John W. Partridge, Cambridge.
Sam'l H. Scudder, Cambridge.
Irving Stone, Cambridge.
Rev. Geo. A. Tewksbury, Cambridge.
Rev. John Haven, Charlton.
Rev. Charles M. Pierce, Charlton.
Rev. F. W. Baldwin, Chelsea.
John E. Dinnin, Chelsea.
I. P. Langworthy, D.D., Chelsea.
John P. Lovett, Chelsea.
Henry A. Pike, Chelsea.
C. A. Richardson, Chelsea.
Rev. Elisha Loomis, Chesterfield.
Rev. W. E. Dickinson, Chicopee.
Rev. D. B. Scott, Clinton.
S. R. Dennen, D.D., Concord.
H. M. Grout, D.D., Concord.
Henry C. Rolfe, Concord.
Rev. E. C. Ewing, Danvers.
Rev. Chas. B. Rice, Danvers Centre.
William Soner, Danvers Centre.
Allen Hazen, D.D., Deerfield.
Rev. J. B. Seabury, Dedham.
Rev. F. R. Abbe, Dorchester.
Rev. J. W. Ballantine, Dorchester.
William A. Mowry, Dorchester.
Frank Wood, Dorchester.
Rev. Jas. Wells, Douglas.
Rev. T. S. Norton, Dover.
Rev. H. M. Perkins, Dunstable.
Rev. W. T. Briggs, East Douglas.
Rev. Geo. S. Kemp, East Douglas.
M. L. Gaylord, Easthampton.
L. D. Lyman, Easthampton.
Rev. S. B. Goodenow, East Marshfield.
Elias Chapman, East Pepperell.
P. R. Marchant, Edgartown.
Edward Smith, Enfield.
Rev. W. K. Vaill, Enfield.
Rev. H. K. Craig, Falmouth.
Rev. E. A. Buck, Fall River.
Eldridge Mix, D.D., Fall River.
Rev. S. G. Wood, Fall River.
S. L. Blake, D.D., Fitchburg.
Rev. J. M. R. Eaton, Fitchburg.
Rev. E. G. Cobb, Florence.
Geo. W. Bigelow, Framingham.
R. L. Day, Framingham.
Geo. P. Eastman, Framingham.
Rev. L. R. Eastman, Jr., Framingham.
Rev. W. R. Eastman, Framingham, South.
F. J. Stevens, Framingham, South.
Rev. A. E. Tracy, Foxboro'.
Benj. F. Boyden, 2d, Foxboro'.
Rev. Geo. E. Lovejoy, Franklin.
Rev. Wm. M. Thayer, Franklin.
Geo. Kelton, Gardner, West.

Rev. Levi Rodgers, Georgetown.
Fred. A. Hitchcock, Gilbertsville.
Rev. W. D. Brown, Gilbertsville.
Rev. S. Hayward, Globe Village.
Rev. J. E. M. Wright, Goshen.
J. H. Barton, Granby.
Rev. P. S. Boyd, Granby.
C. E. Hunt, Granby.
Rev. C. C. Painter, Great Barrington.
Rev. E. P. Blodgett, Greenwich.
Rev. J. B. Root, Greenwich.
Rev. G. A. Pelton, Groton.
Rev. Geo. A. Perkins, Harvard.
Rev. Henry Seymour, Hawley.
Rev. J. H. Laird, Hinsdale.
Rev. O. S. Dean, Holbrook.
Elisha Holbrook, Holbrook.
Rev. C. V. Spear, Holbrook.
Geo. M. Adams, D.D., Holliston.
Rev. Thos. C. Biscoe, Holliston.
Rev. J. B. Cook, Holliston.
Uriel Cutter, Holliston.
John K. Judd, Holyoke.
Rev. J. E. Fullerton, Hopkinton.
Rev. Chas. W. Mallory, Housatonic.
Rev. M. H. Hitchcock, Hubbardston.
Gen. H. B. Carrington, Hyde Park.
Rev. P. B. Davis, Hyde Park.
Rev. T. F. Waters, Ipswich.
Rev. G. M. Boynton, Jamaica Plain.
Rev. A. P. Marvin, Lancaster.
Caleb T. Symmes, Lancaster.
Rev. Clark Carter, Lawrence.
Elizur Smith, Lee.
Rev. A. H. Cooledge, Leicester.
L. D. Thurston, Leicester.
Alonzo White, Leicester.
H. A. White, Leicester.
E. J. Marsh, Leominster.
Rev. E. G. Porter, Lexington.
Rev. H. J. Richardson, Lincoln.
Rev. H. T. Rose, Lowell.
Jacob Rogers, Lowell.
Owen Street, D.D., Lowell.
Rev. T. A. Leete, Longmeadow.
Rev. H. L. Brickett, Lynnfield Centre.
W. L. Greene, Malden.
Rev. E. S. Potter, Malden.
Rev. C. E. Bruce, Malden.
J. C. Gordon, Maplewood.
Frank Broughton, Marblehead.
Rev. A. F. Newton, Marlboro'.
Rev. Edwin Smith, Maynard.
Eleazar Boynton, Medford.
M. M. Fisher, Medway.
Rev. R. K. Harlow, Medway.
T. F. Mahr, Medway.
Calvin N. Chapin, Melrose.
Rev. C. G. Hill, Milton.
George Vose, Milton.
Rev. E. O. Jameson, Millis.
Rev. J. L. Ewell, Millbury.
A. W. Lincoln, Millbury.
Rev. George A. Putnam, Millbury.
Rev. E. H. Byington, Monson.
Edward F. Morris, Monson.
Rev. H. C. Alvord, Montague.
Rev. John F. Norton, Natick.
Rev. Daniel Wight, Natick.
T. R. Dennison, New Bedford.
S. B. Carter, Newburyport.
Charles H. Coffin, Newburyport.
Enoch G. Currier, Newburyport.
W. J. Currier, Newburyport.
Rev. P. S. Hulbert, Newburyport.
S. J. Spalding, D.D., Newburyport.
A. H. Wells, Newburyport.
F. G. Barnes, Newton.
Wolcott Calkins, D.D., Newton.
Rev. W. A. Lamb, Newton.
John Warner, Newton.
George P. Davis, Newton Centre.
William H. Cooley, Newton Centre.
Rev. M. C. Ayres, Newton Highlands.
William C. Strong, Newton Highlands.
Rev. Charles Scott, Norfolk.
Rev. F. F. Williams, Norfolk.
Rev. Charles Jones, North Abington.
T. T. Munger, D.D., North Adams.
Rev. H. H. Leavitt, North Andover.
Rev. S. P. Wilder, North Brookfield.
J. E. Porter, North Brookfield.
Rev. J. H. Childs, Northbridge.
Rev. John W. Lane, North Hadley.
S. E. Bridgman, Northampton.
Rev. Isaac Clark, Northampton.
Rev. Leander Thompson, North Woburn.
Rev. James P. Lane, Norton.
Rev. Amasa Loring, Oakham.
James Packard, Oakham.
Richard Smith, Peabody.
George F. Osborne, Peabody.
Rev. E. W. Harrington, Pepperell.
N. P. Smith, Pepperell.
Rev. David Shurtleff, Petersham.
James G. Smith, Phillipston.
Rev. Augustus Alvord, Prescott.
Rev. A. L. Love, Princeton.
Rev. J. C. Labaree, Randolph.
Rev. G. H. Tilton, Rehoboth.
Rev. J. P. Bixby, Revere.
Richard Holbrook, Rockland.
John Pike, D.D., Rowley.
C. E. Aldrich, Roxbury.
Rev. D. W. S. Clark, Salem.
Rev. C. W. Wood, Scotland.
Rev. E. G. Smith, Sharon.
Rev. C. L. Noyes, Somerville.
Rev. E. S. Tead, Somerville.
Rev. John Whitehill, South Attleboro'.
Peter Fay, Southboro'.
Rev. Joseph Danielson, Southbridge.

Rev. Austin Dodge, South Dennis.
Rev. W. De L. Love, South Hadley.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. J. Le Bosquet, Southville.
Rev. J. S. Gay, South Wellfleet.
Rev. Michael Burnham, Springfield.
Rev. L. H. Cone, Springfield.
A. F. Cowles, Springfield.
Rev. Aldin Grout, Springfield.
Rev. L. B. Marsh, Springfield.
Rev. J. F. Morgan, Springfield.
Rev. M. L. Richardson, Sturbridge.
Rev. W. F. Arms, Sunderland.
Rev. Philander Thurston, Sutton.
J. S. Andrews, M.D., Taunton.
Rev. H. P. De Forest, Taunton.
Rev. L. S. Crawford, Topsfield.
Rev. Arthur Shirley, Upton.
Rev. Wm. H. Cobb, Uxbridge.
Rev. T. A. Emerson, Wakefield.
Rev. F. J. Marsh, Walpole.
Loring Johnson, Walpole.
Rev. B. M. Fullerton, Waltham.
Wm. L. Brakenridge, Ware.
S. A. Spooner, Ware.
Rev. E. P. Wilson, Watertown.
Rev. Daniel Butler, Waverly.
J. Evarts Hitchcock, Webster.
Rev. P. D. Cowan, Wellesley.
Rev. G. H. De Bevoise, Wellesley.
Rev. D. S. Rodman, Wellesley.
Rev. P. F. Barnard, Wendell.
Rev. J. W. Brown, West Acton.
Rev. C. E. Park, West Boxford.
A. W. Pierce, West Millbury.
Rev. C. M. Palmer, Westminster.
Rev. C. D. Herbert, West Newbury.
Rev. H. J. Patrick, West Newton.
Rev. W. W. Curtis, West Stockbridge.
Rev. M. T. Hardy, Whately.
Rev. M. S. Howard, Wilbraham.
Rev. C. R. Seymour, Winchester.
Davis Foster, D.D., Winchendon.
Orlando Mason, Winchendon.
Rev. B. B. Sherman, Wollaston.
Hon. P. E. Aldrich, Worcester.
Edwin Eldred, Worcester.
Rev. H. T. Fuller, Worcester.
George E. Gladwin, Worcester.
A. A. Howland, Worcester.
Rev. George W. Phillips, Worcester.
Rev. W. T. Sleeper, Worcester.
Edward P. Smith, Worcester.
G. Henry Whitcomb, Worcester.

Rhode Island.

Parmenas Skinner, Jr., Bristol.
William H. Church, Bristol.
Rev. Edward O. Bartlett, Kingston.
Rev. Wm. D. Hart, Little Compton.
Rev. Forrest F. Emerson, Newport.
Rev. H. A. Blake, Providence.
Daniel E. Day, Providence.
Rev. James Pierce Root, Providence.
Rev. N. W. Williams, Providence.
Rev. Horace Winslow, Providence.
Rev. Henry T. Arnold, Tiverton.

Connecticut.

Rev. Daniel J. Bliss, Abington.
Rev. C. W. Park, Birmingham.
Rev. Henry C. Woodruff, Black Rock.
Rev. L. H. Barber, Bolton.
Rev. Frederick Alvord, Canton Centre.
Rev. N. Beach, Chaplin.
John W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. F. D. Avery, Columbia.
Rev. H. R. Hoisington, Coventry.
Rev. H. G. Marshall, Cromwell.
John Stevens, Cromwell.
Rev. James W. Hubbell, Danbury.
H. N. Clemons, Danielsonville.
Rev. James Dingwell, Danielsonville.
Rev. Wm. Sewail, Durham.
Rev. D. A. Strong, East Granby.
Rev. S. McCall, East Haddam.
Rev. W. E. B. Moore, East Haddam.
Phineas L. Blodgett, East Windsor.
J. S. Allen, Jr., East Windham.
Rev. Howard Billman, East Windsor.
A. G. Bevin, East Hampton.
Philo Bevin, East Hampton.
Rev. E. P. Root, East Hampton.
Edwin Talcott, Ellington.
J. M. Talcott, Ellington.
Fred C. Jones, Farmington.
James B. Williams, Glastonbury.
Henry Norton, Goshen.
Rev. C. A. Northrop, Griswold.
Rev. A. J. McLeod, Groton.
Rev. Daniel Denison, Hampton.
Rev. W. De L. Love, Jr., Hartford.
Rev. Geo. E. Sanborne, Hartford.
Rev. A. Hall, Harwinton.
Rev. D. M. Pratt, Higganum.
Rev. B. N. Seymour, Huntington.
Rev. A. C. Hurd, Killingly.
Rev. Jas. A. Gallup, Madison.
Rev. S. W. Robbins, Manchester.
Rev. Charles S. Sherman, Manchester.
Chas. H. Learned, Mansfield Centre.
Rev. A. C. Denison, Middlefield.
Rev. P. M. Snyder, Middletown.
Eugene W. Chaffee, Moodus.
David N. Camp, New Britain.
J. Warren Tuck, New Britain.
Charles Peck, New Britain.
M. T. Landfear, New Haven.
Geo. E. Day, D.D., New Haven.
Rev. J. Y. Leonard, New Haven.
Rev. Charles H. Williams, New Haven.

Rev. Myron S. Dudley, New Haven.
J. E. Twichell, D.D., New Haven.
Rev. Henry Upson, New Preston.
Rev. John O. Barrows, Newington.
Rev. John F. Gleason, Norfolk.
Wm. S. Palmer, D.D., Norwich.
Rev. R. P. Stanton, Norwich.
Rev. A. J. Quick, Plainfield.
Lester P. Buell, Plainville.
Rev. Loren F. Berry, Plantsville.
Rev. Wm. H. Phipps, Prospect.
Rev. C. S. Brooks, Putnam.
Chas. M. Fisher, Putnam.
Eric H. Johnson, Putnam.
Myron Kinney, Putnam.
Samuel H. Seward, Putnam.
Rev. William J. Jennings, Redding.
Rev. D. D. Frost, Ridgebury.
Rev. Bernard Paine, Saybrook.
Rev. F. J. Fairbanks, Seymour.
Rev. James R. Bourne, Sharon.
Rev. S. M. Keeler, South Britain.
Rev. Frank E. Jenkins, South Coventry.
Rev. J. H. Ross, South Norwalk.
Rev. W. H. Holman, Southport.
Rev. Z. B. Burr, Southport.
H. S. Pomeroy, M.D., Somers.
Rev. H. L. Kelsey, Suffield.
Rev. A. C. Adams, Thompson.
Rev. C. S. Lane, Unionville.
Rev. G. A. Bryan, Wapping.
Rev. Willis S. Colton, Warren.
Rev. John G. Davenport, Waterbury.
Rev. Dighton Moses, Westchester.
Rev. G. J. Tillotson, Wethersfield.
Rev. Lewis W. Hicks, Wethersfield.
Rev. David Breed, West Stafford.
Rev. Arthur Goodenough, Winchester.
Rev. Gowen C. Wilson, Windsor.
Rev. J. H. Goodell, Windsor Locks.
Rev. S. P. Marvin, Woodbridge.
Rev. J. L. R. Wickoff, Woodbury.
A. Chandler, Woodstock.

New York.

Rev. J. J. Hough, Berkshire.
Edward Taylor, D.D., Binghampton.
A. B. Davenport, Brooklyn.
Julius Davenport, Brooklyn.
Rev. Lewis Francis, Brooklyn.
Edward S. Parsons, Brooklyn.
Joseph L. Partridge, Brooklyn.
A. R. Thompson, D.D., Brooklyn.
Rev. F. S. Fitch, Buffalo.
Walter H. Johnson, Buffalo.
Rev. F. S. Howe, Burdett.
Rev. S. E. Eastman, Canandaigua.
Rev. Samuel Johnson, Danby.
Rev. C. S. Durfee, East Bloomfield.
Rev. Wm. E. Park, Gloversville.
Webster Belden, D.D., Guilderland.
Rev. Geo. H. Bailey, Moravia.
Lyman Abbott, D.D., New York City.
Ephraim Cutter, M.D., New York City.
James M. Dickson, D.D., New York City.
Edward W. Gilman, D.D, New York City.
Rev. Wm. Kincaid, New York City.
James Powell, D.D., New York City.
Roswell Smith, New York City.
Chas. A. Stoddard, D.D., New York City.
Rev. Sam'l H. Virgin, New York City.
Wm. Hayes Ward, D.D., New York City.
Lucien C. Warner, New York City.
Rev. W. H. Woodwell, Orient.
Rev. B. F. Bradford, Oxford.
Rev. H. D. Walker, Palatine Bridge.
Rev. W. E. Mather, Paris.
Rev. W. C. Gaylord, Rochester.
Rev. T. M. Hodgman, Rochester.
Herbert M. Dixon, Smyrna.
Rev. L. E. Richards, Stamford.
Rev. C. C. Creegan, Syracuse.
W. W. Rand, D.D., Yonkers.

Pennsylvania.

Chas. Burnham, Philadelphia.
Rev. Stephen W. Dana, Philadelphia.
Rev. J. H. Pettengill, Philadelphia.
Rev. Edward Webb, Oxford.
Rev. James W. Raynor, Upsonville.

New Jersey.

William S. Dodd, Boonton.
Rev. Thomas Carter, Boonton.
Rev. Wm. H. Belden, Bridgeton.
Rev. Frank A. Johnson, Chester.
Rev. J. A. Ferguson, Hanover.
Rev. Almon Underwood, Irvington.
Samuel H. Turner, Lakewood.
A. H. Bradford, D.D., Montclair.
M. E. Strieby, D.D., Newark.
J. H. Denison, Newark.
Rev. Samuel Hutchings, Orange.
S. W. Boardman, D.D., Stanhope.
Rev. Charles Noble, Woodbridge.

Maryland.

Rev. Wm. F. Slocum, Baltimore.

Florida.

E. P. Hooker, D.D., Winter Park.

Ohio.

Rev. Hubbard Lawrence, Norwalk.
Rev. Wm. G. Ballantine, Oberlin.

Illinois.

John H. Barrows, D.D., Chicago.
Rev. E. F. Williams, Chicago.

Missouri.

Rev. A. K. Wray, St. Louis.

Michigan.

Dr. Samuel Adams, Detroit.
Allan Bourn, Detroit.
Rev. Robert W. Wallace, Detroit.
Rev. Geo. A. Pollard, Grand Rapids.

Wisconsin.

Daniel Butler, Green Bay.
Rev. Wm. L. Bray, Kenosha.

Iowa.

Oliver Brooks, Denmark.
A. L. Frisbie, D.D., Des Moines.
Rev. S. G. Barnes, Grinnell.
D. S. Balch, Lyons.
Wm. M. Brooks, D.D., Tabor.

Minnesota.

J. W. Perry, Minneapolis.
Rev. E. M. Williams, Northfield.

Nebraska.

Rev. W. B. Dada, Stanton.

California.

Sam'l A. Chapin, San Francisco.

Colorado.

Rev. G. N. Marden, Colorado Springs.

New Mexico.

Rev. Horatio O. Ladd, Santa Fé.

Dakota.

Rev. John H. Gurney, Dover.

Canada.

Rev. John Fraser, Montreal.
H. Hubbard, Sherbrooke.

New Brunswick.

Rev. I. B. Saer, St. John.

Nova Scotia.

Rev. R. F. Burns, Halifax.

MISSIONARIES PRESENT.

Rev. L. H. Adams and wife, Central Turkey.
Rev. W. O. Ballantine, M.D., and wife, Maratha.
Rev. Arthur D. Bissell and wife, Maratha.
Rev. John K. Browne and wife, Eastern Turkey.
Mrs. T. L. Byington, Western Turkey.
Miss Sarah A. Closson, Western Turkey.
Rev. John S. Chandler and wife, Madura.
Rev. W. T. Currie (under appointment), West Central Africa.
Rev. William S. Dodd (under appointment), Western Turkey.
Rev. William E. Fay, West Central Africa.
Rev. Americus Fuller and wife, Western Turkey.
Rev. Chauncy Goodrich and wife, North China.
Rev. Robert A. Hume, Maratha.
Rev. S. W. Howland and wife, Ceylon.
Rev. C. W. Kilbon and wife, Zulu.
Rev. George C. Knapp and wife, Eastern Turkey.
Rev. L. O. Lee, Central Turkey.
Rev. Giles F. Montgomery and wife, Central Turkey.
Rev. Joseph H. Neesima, Japan.
Miss C. H. Pratt, Eastern Turkey.
Rev. E. M. Pease, M.D., and wife, Micronesia.
Miss Lizzie B. Pierson, North China.
Rev. J. H. Pettee and wife, Japan.
Miss Martha E. Price, Zulu.
Miss Myra A. Proctor, Central Turkey.
Rev. Edward Riggs and wife, Western Turkey.
Rev. Arthur H. Smith and wife, North China.
Miss Charlotte D. Spencer, Central Turkey.
Mrs. Kate P. Williams, Western Turkey.
Mrs. Sarah L. Woodin, Foochow.
Rev. James Herrick and wife, Madura.

The President, Rev. Mark Hopkins, D.D., took the chair. The hymn, "Jesus shall reign," was sung, and prayer was offered by Rev. Thomas Laurie, D.D.

Rev. Edward M. Williams and David C. Bell, Esq., of Minnesota, were elected First and Second Assistant Recording Secretaries.

The material portion of the Minutes of the last meeting was read.

The President appointed the following Committees: —

Committee of Arrangements. — Rev. E. B. Webb, D.D., Rev. J. L. Withrow, D.D., Rev. A. H. Plumb, D.D., Rev. S. E. Herrick, D.D., Hon. Horace Fairbanks, John N. Stickney, Esq., Hon. Arthur W. Tufts.

Committee on Nominations. — Rev. E. N. Packard, Rev. Moses Smith, Samuel Holmes, Esq.

Business Committee. — Rev. A. H. Quint, D.D., Hon. W. B. Washburn, Hon. S. D. Hastings, Hon. Samuel Merrill, Hon. A. C. Barstow.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

The table around which the five gentlemen sat who constituted the first meeting of the Board at Farmington, Conn., September 5, 1810, was presented to the Board by Secretary Alden, in behalf of the children of Rev. Noah Porter, at that time pastor of the church in Farmington, in whose parlor the meeting was held, and who took part in its deliberations.

Prayer was offered by Pres. Julius H. Seelye, D.D.

Secretary Smith read the Annual Survey of the Missions. Prayer was offered by Pres. James W. Strong, D.D.

The Treasurer, Langdon S. Ward, Esq., presented his report with the certificate of the Auditors.

The report of the Committee appointed last year to consider the plan of conducting the meetings of the Board, was presented by Pres. S. C. Bartlett, and accepted and adopted as follows: —

The Committee charged with considering the plan of conducting the Annual Meetings of the American Board, met at the Missionary Rooms, May 28, 1885. All the members were present except Hon. Roland Mather, who was reported as declining to serve.

After a full discussion of the subject, and a conference with the Prudential Committee of the American Board, your Committee unanimously adopted the following resolution: —

Resolved, That this Committee see no cause for materially changing, at present, that method of arranging and conducting the Annual Meetings of the American Board, which has grown up providentially, and has been long tried so successfully. They would, however, recommend that, upon the appointment of the Business Committee at each Annual Meeting, the time and place of the meetings of said Committee, on each day shall be announced, and during the morning sessions of Wednesday and Thursday the said Committee shall be called upon to make any report which they may desire to offer.

(Signed by the Committee)

LEONARD W. BACON.
S. C. BARTLETT.
HORACE FAIRBANKS.
A. C. BARSTOW.
WM. M. TAYLOR.
WM. B. WASHBURN.

By S. C. BARTLETT,
Secretary of Committee.

The Nominating Committee reported in part, as follows: —

Committee on Home Department. — Prof. Franklin W. Fisk, D.D., Prof. William M. Barbour, D.D., Prof. William J. Tucker, D.D., Pres. A. L. Chapin, D.D., Prof. David N. Camp, Elbert B. Munroe, Esq., Samuel B. Capen, Esq.

Committee on the Treasurer's Report. — Hon. S. D. Hastings, John N. Denison, Esq., Roland Mather, Esq., James P. Wallace, Esq., Charles Burnham, Esq., Hon. Joseph Titcomb, Allan Bourne, Esq.

The report was accepted and the Committees elected. After notices by the Business Committee, adjournment was taken till half-past seven in the evening.

TUESDAY EVENING.

Vice-president E. W. Blatchford, Esq., took the chair at half-past seven o'clock. After devotional services, led by Rev. William M. Taylor, D.D., the sermon was preached by Rev. George Leon Walker, D.D., of Hartford, Conn., on Heb. xi, 13, 39, and 40: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . And these all, having had witness borne to them through their faith, received not the promise; God having provided some better thing concerning us, that apart from us they should not be made perfect."

After singing, a recess was taken to nine o'clock on Wednesday morning.

WEDNESDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Pres. W. W. Patton, D.D. The Minutes were read. The President appointed the following Committee on the Special Historical Papers from the Prudential Committee: Pres. S. C. Bartlett, D.D., Prof. E. A. Park, D.D., Pres. Noah Porter, D.D., Rev. A. B. Robbins, D.D., Hon. William Hyde, Hon. Philo Parsons, D. Willis James, Esq.

Secretary Alden read, in behalf of the Prudential Committee, an historical paper in review of the Home Department.

Secretary Clark read, in behalf of the Prudential Committee, an historical paper reviewing twenty-five years of the Foreign Department.

Twenty minutes were given to devotional services, led by Rev. M. E. Strieby, D.D., of New York, in which Rev. Burdett Hart, Rev. Aldin Grout, Rev. J. T. Hawes, and Pres. G. F. Magoun, D.D., participated.

The Committee on Nominations reported. Their report was accepted, and the Committees appointed as follows: —

On Missions to the Pacific Islands. — Gen. S. C. Armstrong, Hon. A. P. P. Carter, Rev. R. R. Meredith, D.D., Rev. Frank T. Bayley, Rev. F. F. Emerson, Rev. Frank S. Fitch, S. D. Warren, Esq.

On Turkish Missions. — Rev. William Hayes Ward, D.D., Rev. Cyrus Hamlin, D.D., Rev. N. A. Hyde, D.D., Rev. John O. Barrows, Z. Styles Ely, Esq., S. M. Moore, Esq., J. N. Stickney, Esq.

On African Missions. — Rev. James Powell, D.D., Rev. M. McG. Dana, D.D., Rev. E. S. Atwood, D.D., Rev. James Brand, D.D., Pres. Henry S. De Forest, D.D., A. L. Williston, Esq., W. W. Hoppin, Esq.

On Missions to India and Ceylon. — Pres. Julius H. Seelye, D.D., Rev. Henry M. Storrs, D.D., Rev. J. E. Rankin, D.D., Rev. Henry M. Dexter, D.D., Rev. John W. Ballantine, Rev. Charles W. Park, Alpheus H. Hardy, Esq.

On Missions to China. — Rev. Lyman Abbott, D.D., Rev. Wm. E. Merriman, D.D., Rev. J. H. Twitchell, D.D., Prof. W. G. Ballantine, Hon. B. G. Northrop, Samuel A. Chapin, Esq., Hon. Chester Holcombe.

On Missions to Japan. — Rev. A. J. F. Behrends, D.D., Pres. James W. Strong, D.D., Rev. George H. Gould, D.D., Rev. Edward F. Williams, D.D., Rev. Stephen M. Newman, Roswell Smith, Esq., William O. Grover, Esq.

On Missions to Papal Lands. — Rev. William M. Taylor, D.D., Pres. W. W. Patton, D.D., Prof. George E. Day, D.D., Prof. Edwin C. Bissell, D.D., Rev. William P. Fisher, L. F. Mellen, Esq., Samuel Johnson, Esq.

On Place and Preacher. — Pres. George F. Magoun, D.D., Rev. J. G. Vose, D.D., Rev. A. P. Foster, Rev. Arthur Little, D.D., Rev. R. W. Wallace, C. F. Gates, Esq., Rev. John H. Gurney.

On Officers. — Rev. D. L. Furber, D.D., Rev. Edward Hawes, D.D., Rev. S. G. Buckingham, D.D., Rev. C. C. Creegan, Rev. George M. Boynton, Hon. William Hyde, J. W. Scoville, Esq.

In behalf of the Prudential Committee, Secretary Smith read a paper on "The Future Work of the American Board," and Rev. E. E. Strong, Editor of the *Missionary Herald*, read a paper on "Missionary Literature — A Brief Survey."

Prayer was offered by Prof. Samuel Harris, D.D., of Yale College.

Addresses were made by Rev. Joseph H. Neesima, of Japan, and Gen. S. C. Armstrong. Mr. Neesima presented a letter from the pastors and acting pastors representing thirty-one native churches in Japan, congratulating the Board on the present anniversary.

Recess was taken till half-past two o'clock.

WEDNESDAY AFTERNOON.

President Hopkins took the chair at half-past two o'clock. A hymn was sung, and prayer was offered by Rev. J. H. McIlvaine, D.D., of Rhode Island.

[The session was devoted principally to brief addresses from representatives of various missionary and benevolent societies which had been invited by the Prudential Committee to send delegates to attend this Anniversary Meeting of the Board.]

An abstract of a paper addressed to the Prudential Committee, by R. N. Cust, Esq., of London, a director of the Church Missionary Society, was read by Rev. A. C. Thompson, D.D.

Addresses were made by W. W. Rankin, Esq., Treasurer of the Presbyterian Board of Foreign Missions, and Rev. A. R. Thompson, D.D., of the Board of Foreign Missions of the Reformed Church of America. Rev. W. W. Rand, D.D., in behalf of the American Tract Society, presented a communication through Rev. M. M. Cutter. Addresses were made by Rev. E. W. Gilman, D.D., Secretary of the American Bible Society; Prof. A. L. Long, D.D., of Robert College, in behalf of the Methodist Board of Foreign Missions; Rev. Phillips Brooks, D.D., in behalf of the Board of Foreign Missions of the Protestant Episcopal Church; Rev. J. N. Murdock, D.D., Secretary of the Baptist Missionary Union; Rev. E. M. Hill, of the Congregational Foreign Missionary Society of Canada; Rev. M. E. Strieby, D.D., Secretary of the American Missionary Association, and Rev. W. M. Barrows, D.D., Secretary of the American Home Missionary Society.

A recess was taken to seven o'clock.

WEDNESDAY EVENING.

The President took the chair at seven o'clock. Prayer was offered by Prof. W. M. Barbour, D.D., of Yale College, and a special discourse was delivered by Rev. R. S. Storrs, D.D., on "The Prospective Advance of Christian Missions Suggested by Present Lines of Movement in Christendom." A hymn was sung, and recess taken to nine o'clock Thursday morning.

THURSDAY MORNING.

After a half-hour's devotional service, led by Pres. G. F. Magoun, D.D., Vice-president Blatchford took the chair at nine o'clock. Prayer was offered by Pres. A. L. Chapin, D.D. The Minutes were read.

Hon. S. D. Hastings presented the report of the Committee on the Treasurer's Report, and the report was accepted. The Business Committee, by Rev. A. H. Quint, D.D., the Chairman, introduced an item of business in behalf of the Prudential Committee, and Hon. Alpheus Hardy spoke for the Committee, moving that a committee of five be appointed by the chair to examine the affairs of the Treasurer's office, in view of certain public statements made concerning them. The motion was passed.

The Committee on Place and Preacher reported by Pres. George F. Magoun, D.D., recommending that the next Annual Meeting be held at Des Moines, Iowa, and that the preacher be Rev. J. L. Withrow, D.D., of Boston, with Rev. Constans L. Goodell, D.D., of St. Louis, as alternate. The report was accepted and the recommendations adopted.

An address was made by Rev. G. F. Montgomery, of Central Turkey. The report of the Committee on India and Ceylon was presented by Rev. Charles W. Park. Remarks were made by Rev. Robert A. Hume and Rev. John S. Chandler (both of India), and the report was accepted.

The report of the Committee on the Pacific Islands was presented by Gen. S. C.

Armstrong. Remarks were made by Rev. E. M. Pease, M.D., of Kusaie, and the report was accepted.

The report of the Committee on the Turkish Missions was presented by Rev. William H. Ward, D.D., who followed the report with an address. Remarks were made by Rev. Edward Riggs, of Western Turkey, and the Vice-president, and the report was accepted.

Ten minutes were given to devotional services, led by Rev. L. H. Cobb, D.D., during which prayers were offered by Prof. F. W. Fisk, D.D., and Rev. William Dean, D.D., of the Baptist Mission in China, and remarks were made by Rev. G. A. Pollard.

The report of the Committee on the China Missions was presented by Rev. Lyman Abbott, D.D. Addresses were made by Dr. Abbott, Rev. Chauncey Goodrich, of Tungcho, and Rev. Arthur H. Smith, of Shantung, North China, and the report was accepted.

The report of the Committee on the African Missions was presented with an address by Rev. James Powell, D.D. Remarks were made by Rev. C. W. Kilbon, of the Zulu Mission, and the report was accepted.

The report of the Committee on the Japan Missions was presented by Rev. A. J. F. Behrends, D.D. Remarks were made by Professor Newton, Pres. J. H. Seelye, and Pres. Noah Porter. The resolutions with which the report closed were recommitted to the same Committee, to which Pres. J. H. Seelye, D.D., and Pres. Noah Porter, D.D., were added. Recess was taken to four o'clock.

THURSDAY AFTERNOON.

The Board united in the communion of the Lord's Supper at four churches, under the lead of Rev. Cyrus Hamlin, D.D., Rev. Burdett Hart, Prof. W. M. Barbour, D.D., Rev. J. O. Pettee, Rev. G. F. Montgomery, Rev. A. J. F. Behrends, D.D., Rev. I. P. Langworthy, D.D., and Rev. J. W. Wellman, D.D.

The Vice-president took the chair at four o'clock. A hymn was sung, and prayer offered by Rev. Edward Hawes, D.D.

The report of the Committee on Officers was presented by Rev. D. L. Furber, D.D., and the following officers were elected: —

President.

MARK HOPKINS, D.D., LL.D.

Vice-president.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.
Hon. ALPHEUS HARDY.
EZRA FARNSWORTH, Esq.
Hon. JOSEPH S. ROPES.
EGBERT C. SMYTH, D.D.
EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ELBRIDGE TORREY, Esq.
ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
Rev. CHARLES F. THWING.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
EDMUND K. ALDEN, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. AVERY PLUMER.
Hon. ARTHUR W. TUFTS.
JAMES M. GORDON, Esq.

The following gentlemen were appointed by the chair the Committee on the affairs of the Treasurer's office: —

Samuel D. Warren, Esq., Hon. Wm. H. Haile, T. J. Borden, Esq., Philip L. Moen, Esq., John N. Stickney, Esq.

On motion of Rev. C. R. Palmer, this Committee was instructed to report as soon as convenient through the public press.

The report of the Committee on New Members was presented by Rev. J. G. Vose, D.D., recommending the acceptance of the resignations of Rev. J. J. Carruthers, D.D., and Rev. A. F. Beard, D.D. The resignations were accepted. The Committee also nominated the following gentlemen for Corporate Members, and they were thereupon elected by ballot: Rev. M. Burnham, Springfield, Mass.; John Lincoln Barry, Esq., Boston, Mass.; Royal C. Taft, Esq., Providence, R. I.; Prof. George P. Fisher, D.D., New Haven, Conn.; Rev. M. E. Strieby, D.D., New Jersey.

The chair appointed the following Committee on New Members, to report next year: C. F. Gates, Esq., Hon. E. D. Holton, Hon. C. T. Hurlburd, Samuel Holmes, Esq., Rev. E. N. Packard, Rev. Burdett Hart, Rev. R. G. Hutchins, D.D.

Prayer was offered by Rev. A. B. Robbins, D.D., and recess was taken till seven o'clock.

THURSDAY EVENING.

President Hopkins took the chair at seven o'clock. "All hail the power of Jesus' name" was sung, and prayer offered by Prof. E. Y. Hincks, D.D. A telegram of congratulations was read from the Congregational Association of Missouri, and the Secretaries were instructed to make appropriate reply.

The Committee on the Japan Mission reported, through Pres. J. H. Seelye, D.D., the following preamble and resolutions, which were accepted and adopted: —

WHEREAS, the progress of Japan during the last twenty years in legislation, civil and criminal procedure, education, customs, institutions, and religious liberty, now gives reasonable assurance of the adequate protection of the person, the property, and the religious faith of foreigners residing there, therefore,

Resolved, That, in accordance with the known wish of the Japanese government and the expressed desire of American missionaries in Japan, our own government should, by a revision of existing treaties, acknowledge the real progress made in Japan since our first treaty with that country was framed, and that those provisions which exempt the citizens of the United States from the operation of Japanese law should be also revised, with a view to their early abrogation, so far as the interests of Christian civilization may seem to require.

Resolved, That a copy of these resolutions be transmitted to the President of the United States.

The report of the Committee on the Historical Papers was presented by Pres. S. C. Bartlett, D.D. The report was accepted and the resolutions adopted as follows: —

1. *Resolved*, That, at the close of these seventy-five years of Christian labor, we recognize with profound gratitude the good hand of God upon this Missionary Board, from its inception to the present time: as manifested in his first kindling the sacred zeal in many separate hearts; in uniting these hearts to form a common enterprise; in giving them a holy courage in the day of small things; in guiding them safely along so many untried paths; in opening wide the world once closed to their efforts; in greatly multiplying their numbers and their means; in removing mighty obstacles from their way; in delivering again and again from impending fears of heavy debt; in binding them together by a singular unity of purpose and harmony of counsels; in enabling them to meet many new and grave emergencies; in furnishing so many faithful men and women to carry forth the gospel, and enduing them with power from on high; in preserving the missionaries amid so many scenes of commotion and danger; in granting such ever-increasing measures of success in the founding of institutions, the diffusion of Christian education and a Christian literature, the forming of churches and ingathering of converts, and planting the seeds of yet greater things to come; and in so magnifying the little germ that it has become a world-wide power, and crowning a feeble instrumentality with such achievements as could spring only from the indwelling presence and grace of the mighty God.

2. *Resolved*, That we gratefully recognize the indebtedness of this Board to the goodly company of wise and faithful men — the Lord's elect — who, under God's guiding hand, have been the willing agents of these great achievements; to the devoted men and women in whose devout souls the enterprise had its birth; to the godly ministers and laymen — a great host of the living and the dead —

who have borne it forward with heart and hand, with prayer and influence and material aid; to the honored Secretaries, whose statesmanlike plans and effective force have marked and distinguished its whole history; to the business managers, whose gratuitous services and untiring vigilance have made it a model of prudence and economy; and especially to the noble band of missionaries, whose self-denying zeal, harmonious coöperation, fertility of resources, fidelity and patience of labor, extraordinary wisdom of method and deportment, and unfaltering faith in God, have embalmed their names and memory in a great multitude of hearts here below, and gained for them, we doubt not, an honorable record on high.

3. *Resolved*, That, in all the successes hitherto attained, we hear God's summons to go forward. The lands thrown wide open, inviting the entrance of Christ's messengers; the Bible, issued in whole or in part, by our own missionaries, in the tongues of near six hundred million souls, calling for the living preacher to follow and apply it among the one hundred millions committed to our special charge; the hundreds of churches already organized, furnishing the broad foothold for yet greater achievements in the near future; the institutions firmly planted, working their silent revolutions in our aid; the rapidly rising ratio of missionary progress in many lines, offering remarkable encouragement; the vast increase of these home churches in numbers and in wealth, demanding a proportionate advance in their benefactions; the hopeful, but dangerously critical, condition of the nations, now calling for the promptest measures, — all combine to press home imperatively upon Christ's followers the duty to raise their standard, intensify their zeal, and multiply their efforts to complete the work thus auspiciously begun, never resting nor relaxing till the kingdoms of this world have become the kingdom of our Lord.

4. *Resolved*, That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of $100,000, as a cheerful thank-offering to the Lord of missions and as the earnest of a higher consecration to the Master's cause.

The report of the Committee on the Home Department was presented by Prof. F. W. Fisk, D.D., and the report was accepted.

President Hopkins then made an address.

Addresses were made by Pres. S. C. Bartlett, D.D., Prof. F. W. Fisk, D.D., Prof. W. M. Barbour, D.D., and Prof. W. J. Tucker, D.D.

A recess was taken to Friday at nine o'clock.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung, and prayer offered by Rev. J. G. Vose, D.D. The Minutes were read.

Rev. Wm. P. Fisher presented the report of the Committee on Papal Lands. Remarks were made by H. S. Pomeroy, M.D., and the Vice-president, and the report was accepted.

Rev. G. F. Magoun, D.D., for the Committee on Place and Preacher, reported a list of names for the local Committee of Arrangements for the next meeting, and the report was accepted, and the Committee appointed as follows: Rev. A. L. Frisbie, D.D., Chairman, Hon. Samuel Merrill, J. P. Foster, Esq., A. Y. Rawson, Esq., Geo. H. Lewis, Esq., J. S. Clark, Esq., H. C. Harris, Esq., S. A. Merrill, Esq.

Rev. A. L. Frisbie, D.D., of Des Moines, in a brief address, emphasized the invitation given to the Board to meet in the city of Des Moines next year.

Rev. A. H. Quint, D.D., for the Business Committee, reported resolutions of thanks, which were adopted as follows: —

Resolved, That the thanks of this Board be rendered to Rev. Geo. L. Walker, D.D., and Rev. Richard S. Storrs, D.D., for the annual and special sermons, and that a copy of each be requested for publication.

Resolved, That the grateful acknowledgments of the Board be given to the Committee of Arrangements for its ample preparation; to the proprietors of Park-street and Mt. Vernon Churches for the continued use of their commodious houses for overflow-meetings, and to those of the Old South and Shawmut Churches for occasional meetings; with recognition of the musical assistance also therein provided.

Resolved, That the Board gladly acknowledges the unpaid, faithful, and useful assistance, both in Tremont Temple and Music Hall, of Mr. George A. Burdett and Mr. Richard Heard, organists, and Mr. Cyrus Cobb and Rev. M. M. Cutter, as precentors, who have led the great congregations in the service of song.

Resolved, That the Board recognizes the careful reports given in the public press; the kindness of the Boston and Providence Railroad Company, the Passumpsic Railroad of Vermont, and every trunk line between Chicago and the East, in the reduction of fares; the special postal aid afforded by Hon. Edward S. Tobey, Postmaster of Boston, and the very important facilities furnished by the New England Telephone and Telegraph Company, and by Mr. A. H. Chapman, superintendent of private lines, for new and temporary connections for these meetings.

Resolved, That the Board, in its own behalf, and in behalf of the great company which has assembled on this Seventy-fifth Anniversary, appreciates the generous hospitality enjoyed by the gathered thousands, in the homes of the people of more than eighty churches in Boston and its beautiful surrounding towns, and implores the blessing of God to rest upon these households as parts of the great household of faith.

Letters were read from Hon. John A. Bingham, late Envoy Extraordinary and Minister Plenipotentiary of the United States in Japan, expressing regret at his inability to be present at this meeting, and testifying to the energy and fidelity of the missionaries of the American Board in Japan.

A cordial letter of thanks and congratulations was presented from the Syria Mission, now under the care of the American Presbyterian Board of Foreign Missions, formerly connected with the American Board.

Secretary Smith spoke of the missionaries who have recently sailed, and Secretary Clark of others about to sail. Remarks were made by Rev. W. O. Ballantine, M.D., Rev. Arthur D. Bissell, Rev. Robert A. Hume, Rev. Joseph H. Neesima, and by Secretary Alden. Prayer was offered by Rev. James Brand, D.D. The hymn, "Go ye. I with you go," written for this occasion by a member of the Board, was sung.

Letters of regret were received from the following Corporate Members: Rev. Drs. George N. Boardman, J. C. Holbrook, E. H. Merrill, E. G. Beckwith, Israel W. Andrews, James H. Means, J. G. Johnson, G. H. White, A. F. Beard, M. McG. Dana, J. S. Hoyt, George Mooar, D. T. Fiske, N. A. Hyde, T. H. Hawks, Joseph Ward, T. M. Post, James B. Angell, J. J. Carruthers, Ray Palmer, H. Q. Butterfield, James H. Fairchild, E. P. Goodwin, C. L. Goodell, Philo R. Hurd, Zachary Eddy, J. E. Dwinell, and R. G. Hutchins; and from Messrs. W. E. Hale, W. H. Rice, N. Shipman, Franklin Carter, E. S. Jones, J. G. Foote, W. J. Breed, Ralph Emerson, Edward P. Flint, Peter Parker, F. C. Sessions, Charles P. Whitin, Douglas Putnam, S. L. Withey, J. M. Schermerhorn, Robbins Battell, Caleb F. Gates, W. W. Thomas, Z. Styles Ely.

The Minutes to this point were read and approved.

President Hopkins, in behalf of the Board, made an address with further acknowledgment of the hospitality enjoyed.

Response was made by Rev. E. B. Webb, D.D., of the Committee of Arrangements.

Prayer was offered by Rev. John E. Todd, D.D.; the hymn, "Blest be the tie that binds," was sung; the benediction pronounced by Pres. Noah Porter, D.D., and the Seventy-sixth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned, to meet next year upon the first Tuesday of October at Des Moines, Iowa.

HENRY A. STIMSON,
Recording Secretary.

BOSTON, Massachusetts: October 16, 1885.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

THE several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given in full.

The Committee on the Treasurer's Report, Hon. S. D. Hastings, Chairman: —

The Committee to whom was referred the report of the Treasurer have given the same a careful examination, and find that it contains a clear and concise statement of the receipts and expenditures of the Board during the past year, and of the present condition of the permanent and special funds now on hand. From an inspection of the books and accounts of the Treasurer; from an investigation of the manner of transacting the business of the Board; from a knowledge of the close, careful, and critical monthly oversight of the transactions of the Treasurer's office by the sub-committee of the Prudential Committee; and from the careful scrutiny of the Auditors, we are fully satisfied that the report of the Treasurer is correct in every particular, and that the financial affairs of the Board are managed upon sound business principles and with the strictest integrity.

The Prudential Committee have a sub-committee examining the Treasurer's accounts, supervising expenditures, contracts, and purchases, approving payments, and making temporary investments. This Committee, consisting of Ezra Farnsworth, C. C. Burr, Elbridge Torrey, and William P. Ellison, have faithfully attended to their duties, as their monthly certificates upon the books of the Treasurer fully prove. This Committee presented to the Prudential Committee, on the fifth instant, a report in which, after giving a statement of the present financial condition of the Board, agreeing with the report of the Treasurer, they conclude as follows: —

"Your Committee has examined the certificates of stocks and bonds and other securities, comprising the investments of the funds of the Board; also the bills receivable and temporary investments, including those of the legacies of Asa Otis and S. W. Swett, and has found them to agree with the balance sheet and with the books containing detailed statements of the property. The report of the Auditors — Avery Plumer and Arthur W. Tufts — is clear and explicit. They state that they have examined the books and accounts of the Treasurer, and find them correct. They also state that on examination they find that the Treasurer has in his possession certificates of stocks and bonds, and other securities described in his report as belonging to the several funds of the Board.

"Your Committee have examined a list of these various certificates of stocks, bonds, and other securities, and have compared the price entered upon the books of the Board as their cost, or par value, with the present estimated market value of the same, and are of the opinion that their present aggregate value is considerably in excess of their aggregate cost or par value."

The Committee on the Historical Papers presented from the Prudential Committee, Pres. S. C. Bartlett, D.D., Chairman: —

The Committee to whom were referred the four special papers prepared by the Secretaries of the Board, and the Editor of the *Missionary Herald* respectively, have fully shared in the interest with which these able papers were received by the large and appreciative audiences that heard them. These several documents admirably supplement each other, and together they present a compact and vivid survey of the history, condition, and prospects of this great Christian enterprise, such as could come only from men at the centre of operations and thoroughly conversant with them all. Their scope is so broad, their statements so impressive, and their suggestions so important and so timely, that no brief comments of ours can add to their intrinsic weight. We would therefore only express the earnest hope that they will be widely circulated and carefully and prayerfully read and pondered by all the members of our churches. Meanwhile we would briefly sum up the impressions produced upon our minds in the following resolutions which we offer for adoption.

[These resolutions will be found in full in the Minutes of the Annual Meeting, pp. xv and xvi.]

The Committee on the Report of the Home Department, Rev. Prof. F. W. Fisk, D.D., Chairman: —

Your Committee on the Report of the Home Department think it worthy of grateful notice that only three of the Corporate Members of the Board have passed away during the last year, though among them was one who for many years had done faithful service as a member of the Prudential Committee. We notice with pleasure the appointment of the Rev. William Kincaid to the office of Secretary of the Middle District, including Connecticut and Ohio, in which his predecessor, Dr. Haydn, had done efficient service. The carefully prepared and full tabular statements of receipts the last year

as compared with those of former years, together with an analysis of the donations by Secretaries Humphrey and Kincaid, in their respective districts, seem to your Committee worthy of careful study by the friends of the Board. By these tables it appears that though during the last five years there has been in parts of the field a slight increase in the amount of the donations per church member, yet that sum is still considerably less than one dollar. It would also seem from these tables that, while the receipts from the Woman's Boards are yearly increasing, those from the churches are annually diminishing — a fact that demands the serious attention of our churches. The sailing of the new *Morning Star* (fully equipped and paid for) to her missionary work among the islands of the Pacific Ocean is a cause of congratulation among the friends of the Board, and we heartily approve of the endeavor to concentrate the interest of "the many thousand owners of the new vessel among our Sunday-schools and Mission Circles" upon "the Micronesian Mission as 'The Children's Morning Star Mission.'" Your Committee would call special attention to the "Two Practical Inquiries" raised by our Secretary in his report: first, "How shall the supply of missionaries be largely increased?" "We need," we are told, "immediately an additional force of not less than fifty ordained men with their wives, and fifty single women, in order properly to sustain the work now committed to our trust." We learn with alarm that "during the past year no missionary or assistant missionary, except those reported at the last Annual Meeting as on the outward journey, has entered upon the work in the foreign field." Well may the Secretary ask: "Where are those men and women, so greatly needed?" They are where we shall find them in numbers sufficient for our needs if we will only seek them in the way of divine Providence; first, in the consecration of ourselves and our all to the evangelization of the world to Christ, and then in systematic, earnest, persistent, prayerful effort to seek out and set forth on a course of preparation for the gospel ministry and the foreign-missionary service suitable persons for the work. Such prayerful consecration and systematic endeavor on the part of the great body of the membership of our churches would soon bring to us all the missionaries we need. And then would be answered the second question asked by our Secretary: "How shall the regular systematic donations from churches and individuals be lifted to a permanent advance of not less than twenty-five per cent.?" For, then, this spirit of consecration and this systematic effort in the churches would provide, not only the men but also the means to sustain them in their mission fields, and we should no longer hear that in the donations for the past year, as compared, not only with the preceding year, but with the annual average of the last six years, there has been a "slight decrease."

And when can there be a better time to make this consecration and to enter upon this work than on this Seventy-fifth Anniversary of the existence of our beloved Board, in grateful remembrance of all the way which the Lord our God has led us these many years?

The Committee on the Missions in Africa, Rev. James Powell, D.D., Chairman: —

These missions are three: the East Central, the West Central, and the Zulu. The West Central mission is still young, but into its history has been crowded much of stirring interest. The meeting at Columbus a year ago heard the announcement that disaster had suddenly befallen the mission, that the native king had driven out the missionaries, and that they had been compelled to retreat to the coast for safety. Thanks unto God for his protecting power and for the strength with which he endowed his servants. This flight was made without loss of life or serious suffering. But the retreat was only a temporary withdrawal, for soon two of the missionaries returned whence they had been driven out, and their return was hailed with great joy and delight by the people. Outside parties, not the people, had been the instigators of the king's hostility. Through the good services of the governor-general, the power of the mischief-makers has been broken and protection for the missionaries insured. We commend the missionaries for the heroism displayed in meeting the exigency as they did; and in the severe ordeal through which they passed we cannot but see that this trial of their faith is simply a step in their providential preparation for the great work to which they are called, and an indication that God has brought them into the kingdom for such a day as this. The East Central Mission, which is really a part of the fruitage of the Zulu Mission, has been marked the past year by the exploration, selections of new stations, and the reinforcement of the mission by Mr. and Mrs. Ousley, colored graduates of Fisk University, Nashville; Mr. Ousley being also a graduate of Oberlin. We note the possible significance that the lives of these missionaries may bear to the part which colored missionaries, trained in the schools of our denomination at the South, are to play in the future in the evangelization of the Dark Continent. If we are faithful students we shall in due time read what is God's thought in reference to this question; and when he leads, this Board, if faithful to its history, will follow. We bear testimony to the fidelity and success with which the pioneer work has so far been prosecuted, and put on record our thanksgiving to God for the cordial favor with which the missionaries have been received by the people. It is only another evidence that the heathen world is ready to receive the gospel in larger measure than the churches furnish

the Board with means and men to supply it. The Zulu Mission, which is the oldest and the strongest of the Board's missions in Africa, — it being fifty years since its establishment, — proposes to join the parent society in a Jubilee celebration this year, and ample preparations have been made already for special services to be held next December; and as the African pilgrims come together, representing 15 native churches, a living membership of 782, under the care of 9 missionaries, 2 native pastors, and 50 native preachers, and under the leadership of their speakers walk around their Zion, mark her bulwarks, and tell off her towers, the 9 stations and 13 out-stations reaching directly a circle of 7,000 in a population of 75,000; as they point to their theological school with 15 students, to their three boarding schools with 134 pupils, to their 41 common schools with 1,716 pupils; and as they speak of the precious revival that lifted the churches to a higher plane of spiritual life, and appeal to their membership of 118 the past year, we can well imagine their joyful exclamations, and that in some measure their jubilee will be an echo of the jubilee that we, their pilgrim fathers, are now enjoying in Boston. It is a matter worthy of special mention that 6 of the 9 missionaries have served 30 years or more. We are not surprised to learn that some of them are beginning to feel the infirmities of years and failing health, and that the need of reinforcement at this important mission is urgent and imperative. The call is made for six new missionaries at once to enter this field and take the banner from the hands of those who soon must let it fall, and carry it forward to the grander triumphs that these long years of faithful service have prepared for the immediate future to witness. Your Committee are impressed with the evidence the reports placed in their hands furnish of the prudence and the wisdom with which these missions in Africa have been managed by the Board. They have nothing whatever to suggest in these respects. Their recommendation is: "Keep on doing as you have been." But they do take up this call for the six new missionaries for the Zulu Mission, and send it out as in their belief the call of the Master himself. The call is for young and strong men, thoroughly furnished in heart and mind and physical vigor to endure hardness as good soldiers of Jesus Christ. We believe the men are here. The recruiting-office for distinguished service in Africa is now open. Let the men to whom this call comes receive it, and report at headquarters in the Congregational House for enrollment, and in the name of the Lord to receive their marching orders for Africa.

The Committee on the Missions in the Turkish Empire, Rev. William H. Ward, D.D., Chairman: —

If the political problem of Turkey is engrossing the interest of the civilized world, no less must its religious problem be our profound concern. Turkey is peopled by races of great physical and intellectual force, and the possibility, nay, the certainty, of a great empire lies in that land. What has been there, in that hive of people and states, will surely be again. There is needed only just that religious education which we are giving Turkey, and out of which states are now being born in European Turkey and shall be born south of the Bosphorus. Within these few weeks we see the attempt made to unite, under one government, Bulgaria and Eastern Roumelia, where our own Board and the Methodist Episcopal Board of Missions have labored, and where the graduates of Robert College are scattered. From this unification we may expect no little good, and it may encourage us to larger work there, while we pray for the continuance of Christian self-government in Bulgaria and in the minor states of European Turkey. We are glad to find the relation between the missionaries and the Protestant communities of Constantinople considerably improved by the happy results of the commission sent there two years ago. If we cannot have harmony between missionaries and converts, we might as well come home and leave the converts to themselves. On our own side, prudence and a generous haste to seek counsel and admit to confidence will do much to call out responsive trust. Devoted as so many of our missionaries in Constantinople are to literary and other general labor, the evangelistic work which would most bring them into personal fellowship with the native Christians is likely to be, and too long has been, very much neglected. We earnestly press upon our churches and upon the Board the importance of maintaining in the great capital of the empire an adequate force devoted wholly to organizing and developing churches, and which shall not be turned aside from this task by other work, however necessary, at the Constantinople Bible House. Asiatic Turkey has been committed almost entirely, Syria excepted, to the care of the American Board. The honor and responsibility of this mighty trust we cannot feel too deeply. If we fail in Japan, other agencies will fill up our lack; but if we fail in Turkey, all fails. During the year our mission churches have been somewhat distracted, if not weakened, by the schismatic efforts of Baptist and Disciple preachers. Our thanks are due to our noble sister, the Baptist Missionary Union, for honorably discouraging this invasion. If, instead of coming to our own country and trying to draw them off from our churches, these earnest but mistaken men had gone to Aleppo or Bagdad, — cities not properly occupied, — we could have welcomed them warmly. As it is, we regret that they have seen it their duty to disturb our Christian churches and make our Christian work more difficult. We trust that

the policy will prevail, however, on the part of our missionaries and pastors to endure patiently, and to emphasize as much as possible the points of agreement rather than of difference with the new-comers, to take no part in any war of sects, but to seek peace and fellowship. The marvelous growth of our churches in Turkey, and the fact that Armenians and Greeks are looking to us to instruct them, impresses upon us now the essential importance of giving increased attention to the higher education. Robert College has made a self-governed Bulgaria possible. Who will venture to divine what similarly equipped institutions in Aintab, Harpoot, Marsovan, Mardin, and Midyat, with American and native professors working as equals side by side, may not do for the Turkish, Armenian, Arabic, and Syriac-speaking peoples of Asia Minor and Mesopotamia? Such institutions, thoroughly evangelistic, seeking the conversion of their pupils, — with their attached theological seminaries and medical schools and hospitals, — teaching the English language, which the people must have, we commend to the beneficences of those who wish to do much good with their stewardship.

Finally, we would urge the friends of the Board not to allow the Prudential Committee to imagine that they are weary of supporting the missions in Turkey and are anxious to throw them off immediately upon their own resources. Beyond doubt, self-support, not the withdrawal of the missionaries, is the object at which we aim. And, without doubt, there are in fact localities which do support their own churches and schools, with little more than the counsel of the missionaries. We are looking forward to the time when Cesarea and Marash and Aintab and Harpoot shall strike out in independence. But for Turkey that time is not near. It must be remembered that there are great fields yet almost untouched. We are but just beginning even in Smyrna and the field of the seven churches of the Apocalypse. It is the unfaithful men of our churches that have allowed Aleppo and Mosul, during the period of our own ineffective occupancy of those important cities, to become the greatest centres of Catholic missions between the Mediterranean Sea and the Chinese coast. There has been great success in the villages about Harpoot, and the Arabic-speaking country and the Syriac-speaking people in the Tur Abdin and along the Tigris are ready for the gospel, and the work for them has been hardly begun. The work of the Board in Turkey, with its tremendous import for one of the future great Christian empires of the world, calls not for retrenchment, but for efficient enterprise and great enlargement. We add that great outrages, murders, and robberies, and other impositions have been committed upon our missionaries in Turkey which have never been properly atoned by the Turkish government and for which our own government has never properly sought redress. We wish to express our serious judgment that a much more energetic policy is required — we do not say for the protection of the missionaries, but for the honor of our own country.

The Committee on the Missions in India and Ceylon, Pres. J. H. Seelye, D.D., Chairman, reported through Rev. Charles W. Park, as follows: —

The Committee to whom was referred that portion of the Prudential Committee's report which deals with the missions in India finds occasion for gratitude and encouragement in the present condition of our work in the land. Especially are to be noted the following facts: The thorough manner in which the work of founding other institutions of Christianity has been accomplished in Ceylon, as the result of which it is thought that before very long the work there may be entirely committed to the hands of the native churches; the extent to which the principle of self-support has been carried, notably the Maratha Mission of Western India, where the native church as a whole has for several years furnished the entire support of its own pastors; the efficiency of the educational institutions in all the missions, where high schools and training schools are turning out an annually enlarging force of educated preachers and teachers, while the effect of all the schools upon the religious experience of the pupils, as proved by the large number who pass from the schools into the churches, is a fact of equal interest. In the same connection it should be noted that the expenses of education are very largely met by grants-in-aid from the local governments, which are given only after thorough examination of the attainments of the pupils by government inspectors. The efficiency of the schools is thus rigidly tested, while the grants received, supplemented by the tuition fees, are already placing some of the most advanced schools, notably the Christian College of Ceylon, upon the verge of certain financial independence. The staff of the Maratha Mission, already much weakened by necessary withdrawals from the field of missionaries on furlough in this country, will soon be further depleted for the same reason, and should be at once reinforced. In the judgment of the Committee, the condition of this mission and of the field it occupies is such as to render a strong occupancy of its strategic points vitally important, while energetic and persistent activity along the lines of operation already laid down render it reasonably certain to yield large and rapid results. The Committee notices with the greater satisfaction the present thriving condition of the missions in the Hindustan, because the country at large is in a most critical state. The signs of the breaking-up of old faiths, of the rapid disintegration of that twin barrier of caste and custom which for so many ages has withstood, and that successfully, every effort of outside influence to effect a lodgment and to work a

change in Hindu character and Hindu life; the expressed conviction of the people that the religion of Jesus Christ is the religion of the India that is to be; their eager and pathetic appeals to foreign aid for the overcoming of that inertia which hinders all moral and social reform, the rapid spread of secular education, the influx of ideas, — all these considerations emphasize most strongly the duty which rests upon us to seize the passing moment and to improve to the utmost this golden opportunity in the history of the Indian races.

The Committee on the Missions in China, Rev. Lyman Abbott, D.D., Chairman: —

To your Committee was referred a letter calling the attention of the Board to the recent murder of inoffensive Chinese by a mob in the far West, and those portions of the Report of the Prudential Committee referring to the Chinese missions. What is commonly called the Chinese question, we do not propose here to discuss. But the equality of all members of the community before the law, and the sacred duty of the sovereign power to protect them in their rights to life, liberty, and the pursuit of happiness, is not a question anywhere on American soil. The usual unity of the human race, that one is our Father, even God, and we are all brethren, is not a question in any Christian assembly. To deny to a peaceable laborer the right to labor and to enjoy in peace and safety the fruits of his industry is a violation of the rights of labor. To expel him from the community for no other offence than his nationality is a violation of the rights of humanity. To burn his house about his head and shoot him, unresisting, is a crime against God and man. To leave the perpetrators of such wrongs unsought for and unpunished is a violation of the sacred obligations which sovereignty imposes on those who possess it. Nor are these wrongs which this Board can pass by in silence. For we cannot expect protection for Christian missionaries in China if we suffer Chinese laborers to be murdered with impunity in America. In the name of the Christian people of America, we demand for such Chinese as are upon our shores that on the one hand they be held amenable to the laws and regulations which govern the rest of the community, and on the other that they be protected by the just and equal operation of those laws in all their rights of property and person. As to the Hong Kong Mission, the Prudential Committee say: "Three years' experience seems to show that Hong Kong is not the place for the centre of any important missionary work, and that the precise object in view at the inception of the mission is not likely to be realized." This statement occasions surprise and disappointment. The reasons are not given, and we have not at hand sufficient information to justify an opinion in regard to it. The Committee recognize, with deep gratitude to God, the many encouragements to faith presented by the North China, Foochow, and Shanse Missions. The peculiar difficulties of the language and the stubborn prejudices of an ancient race have only called out the patience and courage of our devoted missionaries. Amid the excitements of war they have gone steadily and calmly on with their medical, educational, and evangelistic labors. The Chinese have learned to discriminate between their American Christian friends and their European enemies, and a wide door is opened for the entrance of the gospel into their hearts. The one supreme need of these missionaries is immediate and adequate reinforcement. The Foochow Mission has, it is true, received a recent accession of strength, but the others are very scantily manned. Several members of the Shanse Mission have been compelled to relinquish their places before having got fairly into harness. But in spite of all such discouragements the year shows a substantial gain at almost every point, and confirms the wisdom of the general policy of the work. The leaven of the gospel is permeating the inert mass with a new life. The voice of God's providence speaks to us that we go forward.

The Committee on the Japan Mission, Rev. A. J. F. Behrends, Chairman: —

No condensed statement can reproduce the instructive and hopeful impressions which the papers submitted to us are fitted to produce. We must content ourselves with referring to the salient points which a careful review makes prominent. The prosperity of the mission continues to be a matter of grateful surprise. Ten new out-stations have been planted; six new churches have been organized; the net increase in church members has been nearly a thousand, — an advance of nearly fifty-four per cent. upon last year, — and the Sunday-schools report an average increase of nearly 500. Yet all this additional work has been done by, and is under the care of, practically the same missionary band, whose ranks sadly need replenishing. It is with profound and painful regret that we learn that no response was elicited by the urgent appeal of last year for new laborers in the most promising of mission fields. The educational work has been prosecuted with vigor and success. The Theological School at Kioto entered its first permanent building last fall, and in June last was graduated the first class of thirteen who had been carried through the full course of eight years. The attendance in all departments was nearly two hundred, of whom thirty-nine have been baptized since the last report. The printing-presses have done good work in distributing over 3,000,000 pages of Christian literature. The schools for girls and the work among the women have proved to be a growing blessing, and the

report calls attention to educational and political changes now impending in this great empire of 35,000,000 souls, which may well provoke us to earnest and importunate prayer in behalf of Japan. Since the last Annual Report the mission in North Japan has been reinforced by a son and a daughter of Dr. H. M. Scudder, who last year presented the report on Japan, who for many years was himself a missionary in India, and who belongs to a family whose name has already become a missionary tradition. The North Japan Mission shows an increase of two out-stations, the organization of two new churches, and a net increase of eighteen in membership. The field is one of exceptional difficulty, but the laborers are fearless and true, and we look for God's signal blessing upon their heroism and toil.

[See page xv of the Minutes for Resolutions.]

The Committee on the Missions in the Pacific Islands, Gen. S. C. Armstrong, Chairman: —

Your Committee, to whom was referred the report of the work on Micronesia and the North Pacific Institute, note with pleasure the arrival of the new *Morning Star* upon the scene of her destined work, and trust that this most useful auxiliary in the work among the islands of the Pacific may long continue in service. It is to be hoped that, with the growth of commerce in the Pacific, other lines of communication may be established with those island groups, and the mission be more frequently heard from. The report from the Gilbert Islands is encouraging, but meagre. Your Committee warmly indorse the recommendation of the Committee of the Hawaiian Board, regarding the enlargement of the present force by locating ordained missionaries at Kusaie or Jajuij of the Marshall Islands, Ponape and Ruk of the Caroline Islands, and for a physician at one of these points. The importance of Jaluij as a centre of foreign influence will probably increase in the near future. The work of the training schools in these groups, and the importance of providing Christian textbooks, can hardly be overestimated, and your Committee hope they will be prosecuted as vigorously as possible, to forestall the evil influences which will grow as these groups increase in commercial importance. Your Committee especially commend the work of the North Pacific Missionary Institute at Honolulu, under the able management of Charles M. Hyde, D.D. A part of the Committee bear willing testimony, from personal knowledge, to the value and importance of Dr. Hyde's labors in making the Institute a source of help and inspiration to the Hawaiian churches, and in aiding, in directing, and in stimulating Hawaiian missionary work in other parts of the Pacific, and as a power for good in other branches of Christian work in Hawaii. The Caroline Islands have, during the past year, been the cause of a diplomatic dispute between the governments of Germany and Spain. It is now reported that an arrangement has been entered into whereby the somewhat shadowy claims of sovereignty advanced by Spain, and formally repudiated by Germany and England five years since, are now to be practically acknowledged. It is to be regretted that native sovereignty and independence could not have been respected, and the native chiefs assisted in forming a government which would have protected all the interests involved, as was suggested in an appeal or protest in behalf of these and other groups and islands in the Pacific, made to the Great Powers by the Hawaiian government last year. Spain has never done anything to establish government or morality in the Caroline Islands. If such efforts constituted any claim to superior rights, the claims of America and Hawaii would be paramount. Your Committee are glad to learn that the Board have communicated with the Honorable Secretary of State, and have received assurances that the United States government will make earnest efforts to secure, for their missionaries and their work, full freedom and protection in any arrangements that may be made concerning the future government of that group.

The Committee on the Missions in Papal Lands, Rev. Wm. P. Fisher, Chairman: —

The reports of the missions in Papal Lands show the work of these missions proceeding slowly, but not without encouragement. The missions in Austria and Spain are each conducted by only one (married) missionary, without the benefit of the counsel and support of fellow-countrymen. One of these has been obliged to come for a short time to this country, leaving his work in the hands of a capable, though temporary, substitute. They are organizing and superintending the laborers whom they gather from the people, with whom they enjoy relations of agreeable confidence. Of the romance or *éclat* of foreign missions they can have little and can communicate little to us. In their ostracism and discouragements these missionaries deserve our sympathy and prayers. It is necessary to discriminate between the Roman Catholic Christianity which is in contact and rivalry with Protestanism approximated to it in reforms, intelligence, and genuineness, on the one hand, and on the other an ecclesiasticism, which is perfect only in the organization of its hierarchy and in its supremacy, while destitute of power to reform itself or of reforming influences from without, and inefficient alike against the superstitions of the ignorant or the objections of the inquiring. Our appreciation of the piety which exists in some phases of the Roman communion must not make us indifferent to the needs

of a multitude under its nominal influence who do not know the gospel, or to the humble and self-sacrificing servants of Christ who are exhibiting him and the pure life of his people and his ministers where these are misunderstood and misrepresented. Since the assembling of this meeting of the Board the gratifying news has come that the Austrian government has unexpectedly granted the privilege (or right, as we call it) to erect halls for religious worship in any part of Bohemia. The foundation is thus laid for the establishment of free Christian churches in the old Protestant land of Huss. Also, there is the information that the Mount Holyoke of Austria at Krabschitz has been secured to this Board. There are also two missions in Mexico which deserve our special interest and intelligent appreciation. This land upon our own borders is inviting the enterprise of American Christians; an invitation accepted in vigorous practical work by several denominations. The American Board has a mission in Northern Mexico, two stations and two missionaries with their wives. Here, as in Papal Europe, their first converts must be among the lowly, and the enterprise must meet with prejudice and opposition; but the messengers are scattering the Word of God, which is readily accepted, and sowing the seed of a future harvest. The mission in Western Mexico has at present three men and four women from this country. This mission, established in 1872, has had an unfortunate experience of violence and discouragement. But it is believed that it is now planted on a permanent and satisfactory basis, with a hopeful and promising outlook. The missionaries are commending their faith by patience, purity, and goodwill. There seems to be room enough and need enough in Mexico among the descendants alike of Spaniards and the original Americans, and inducements enough to warrant us in still further promoting the evangelizing instrumentalities.

SPECIAL THANK-OFFERING.

By direction of the Prudential Committee, the following communication is presented to the friends of the American Board: —

In one of the historical papers from the Prudential Committee presented at the recent Annual Meeting of the Board was the following statement: "The time has now arrived for a marked advance in the regular contributions of the churches and of individuals, and nothing could be more appropriate and timely, at the close of these eventful years, than a special thank-offering of at least $100,000."

Among the resolutions adopted by the Board upon the recommendation of the Committee to which these historical papers were referred, was the following: "*Resolved*, That the constituency of this Board of Missions are affectionately invited promptly to raise a special and additional sum of $100,000 as a cheerful thank-offering to the Lord of missions, and as the earnest of a higher consecration to the Master's cause."

During the meeting the inquiry was several times made: "When is the opportunity to be afforded for this special thank-offering?" Some who made the inquiry accompanied it with special gifts. Previous to the meeting several gifts had been bestowed with the thought of a thank-offering in mind. One was the offering of a Christian woman, who bestowed $10 for each of the seventy-five years of the history of the Board, amounting in all to $750. One gift of $1,000 was presented with the understanding that if such a thank-offering should be suggested, this $1,000 should be included. The following touching anonymous note, with a ten-dollar gold-piece enclosed, was read from the platform by the President of the Board after the sacramental fellowship of Thursday: "Is not this seventy-fifth birthday of the A. B. C. F. M. the time for thank-offerings? Is not this the mount of blessing? This has been a feast of good things, and can it be fitting to go out past the treasury and look not that way? Who is it

that sitteth 'over against the treasury' to-day? Lo! His dear brow is pierced and bleeding with cruel thorns. His blessed hands are torn with the price of a world's redemption. He is waiting for our offerings of love. Please take my mite—would I could multiply it a thousand-fold!—for the love of him." Since the close of the meeting several communications and suggestions have been made to the Prudential Committee, showing a strong desire on the part of many persons that this thank-offering should be called for by the Committee. Among others, the following letter was received, October 23, from one of the Corporate Members of the Board: "I cannot refrain from expressing to you my great enjoyment of the recent meeting of the Board in Boston. It was a most glorious occasion, and will, I am sure, be greatly blessed in its results. One thing only in my judgment was lacking—the proposal for a 'thank-offering' was not emphasized as it should have been. Friday morning a vote should have been proposed, pledging the vast assemblage to have their part in the work. I had prepared a vote as follows: 'That the proper officers of the Board issue at once notice that they are prepared to receive pledges to the special thank-offering fund of $100,000, and it is recommended that this special subscription remain open only to January 1, 1886.' I am confident that the passage of this vote would have made sure the thank-offering before January 1. Doubts revolving in my mind alone prevented my action. The votes that were passed, however, warrant the officers of the Board in an effort to raise the 'thank-offering'; and that it should be essentially a 'thank-offering,' a limit should be fixed for its receipt. With these suggestions, I refer the matter to the wise counsels at the Mission House, trusting that under God the desired offering may be received."

Within less than twenty-four hours after the delivery of this letter, the following telegram was received from the son of the writer: "Father died this morning. Funeral Tuesday afternoon." When, therefore, the letter was read to the Committee Tuesday afternoon, the generous friend, Hon. John B. Page, who had dictated it from a sick bed upon which he had been suddenly prostrated after his return from the great convocation, had passed away. It certainly emphasized the call.

These requests, and others which cannot be specifically mentioned, seem to the Prudential Committee to be an indication that there is a strong desire on the part of a large number to present special thank-offerings in acknowledgment of the goodness of God in the past, and as a pledge for more earnest work in the future. In order to meet this desire, the opportunity is now afforded for donors to respond at as early a day as is practicable, in large or small sums, or by pledges, as they may prefer, and for pastors and officers of the churches to present the matter, if they think it wise, to their congregations. This additional $100,000 beyond the regular contributions, which we trust will be not less than twenty-five per cent. in advance of the preceding year, is greatly needed, the larger part of it to meet special urgent requests already received from the missions. These special thank-offerings should be sent to the Treasurer, Langdon S. Ward, 1 Somerset Street, Boston, and will be acknowledged by him in a separate statement in the *Missionary Herald*. And so we leave the matter to the spontaneous action of individual donors, pastors, and churches.

GIFTS FOR HIGHER CHRISTIAN EDUCATION.

WHATEVER may be said of higher Christian education in this country may be said with double force in regard to the wants of the mission fields of the American Board. A good deal has been done, yet a great deal more needs to be done. It is well understood here that Christian institutions are a necessity to our best social and Christian life; that the college is needed to educate men for the Christian ministry as well as for other departments of life; that our Christian society, in short, depends largely on our higher institutions of learning. It is emphasized none too often that the main work of foreign missions is to bring men to the saving knowledge of Christ. While this is the first and great object, it should not be forgotten that Christian educational institutions are not only one important instrumentality for directly accomplishing this object, but are also necessary to secure permanence of results. If a Christian college is needed in the new fields of the West to meet the wants of the incoming population, what shall be said of the wants of the dense populations to be found in some of our mission fields, where old errors and superstitions must be cleared away and society be organized anew? Indeed, the only hope of permanent success to the missionary enterprise and the realization of the hopes of friends of missions depend on the early establishment of such institutions as have been found necessary in our own land.

It is to be hoped that friends of Christian education will divide their gifts for this purpose between the home and foreign fields. In many minds there is now a question of thank-offerings for the progress of missions under the care of the American Board. What more fitting offering than means to supply the urgent necessities of Christian colleges, and to found other institutions of like grade for both sexes in the different missions?

At the present moment not less than $10,000 — $8,000 for dormitory and $2,000 for special expenses the present year — are needed for Central Turkey College at Aintab. The present buildings are overcrowded, and a new dormitory must be supplied, if young men who are eager to avail themselves of the advantages of the college, ready to pay all expense required for board and tuition, are to be accommodated. This institution is carried on with great economy. Three of its native professors have been educated in this country, and are men eminently well fitted for their positions; yet growth means increased expense, and if this institution is to fulfil its appointed work, it needs not only the sum above named for a dormitory and to supply some pressing wants, but a further endowment of not less than $20,000. Other institutions might be mentioned, as Jaffna College in Ceylon, in need of further aid. A Christian college must very soon be founded in North China. The above indicate in part the opportunities for promoting Christian education in the foreign field, for which a sum not less than $100,000 is now needed. Special contributions for these objects are in order *without further solicitation.*

It is a well-known fact that the influence of New England over this country and throughout the world has been due, and is due to-day, largely to her institutions of learning. The influence exerted by the hundred University men from

Cambridge and Oxford who came to the Colony of Massachusetts Bay between the years 1630 and 1647, in giving tone and character to our New England and making it what it is in the world, who can fully estimate? And just this influence we seek to exert through our higher institutions of learning in the foreign field.

TO THE NON-MISSIONARY PUBLIC.

BY ROBERT N. CUST, ESQ., OF LONDON.

[We are able to give in the pages of the *Herald* only the concluding portion of the paper addressed by Mr. Cust to the American Board, in connection with its Seventy-fifth Annual Meeting. Part I of his paper had reference to missionary societies; Part II, to missionaries; and Part III, to the non-missionary public. This third part is presented here.]

I. First come the words "Guilty Leisure." Are there no men and women in the community, for whom God has provided in his bounty an abundance or a sufficiency, and who pass through a long life of ease and health, who have unemployed gifts, who do nothing for the Lord who bought them? This is what I call "Guilty Leisure." In France no substitutes are allowed to exempt from military conscription. Personal service is required: there is something more valuable than gold and silver, and every Christian is bound to render this to the home and foreign missions, or to both. How do some of our acquaintances get through their long tedious days, sanctified by no labor, unenlightened by any interest?

II. Next come the words "Culpable Ignorance." And yet this is an age of enlightenment, and the presses of the missionary societies flood the world with interesting information, but there are those who will not read them. The Sunday-school is instructed in the details of St. Paul's missionary journeys, but knows nothing, or next to nothing, of the greater work of the successors of St. Paul. And yet the reports of missionary societies and their periodicals are filled with greater interest than the most fascinating romance, and have the advantage, or perhaps disadvantage, of being true. Perils by land, perils by sea, perils by robbers, perils by the heathen, perils in the city, perils in the wilderness, perils among false brethren; in weariness, in painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness, besides the care of all the churches, moving accidents by flood and field, disappointments and successes, triumphs and abasements,—all these and more are to be found. As the narrative flows on in its simplicity, the narrow walls of the room seem to expand, and the reader is transported in thought to the great cities of Asia and the vast deserts of Africa. There stands an honest, God-fearing man—one of the reader's own race and kin and language—sent out to preach the gospel by his church; and is he not something, in this cold, self-seeking, material age, to be proud of? He has given up the prospect of wealth and honor and ease in his own country, and has gone out to endure hardship for the sake of the suffering, the oppressed, and the ignorant; nor has he gone alone, for by his side there moves a form, scattering sweet flowers around his life in those God-forsaken regions, attracting to herself hearts of savages by the strange and novel sight of the beauty of

holiness; they call her in their untutored accents an *angel:* he calls her *wife*, who like Ruth will not leave him. Are such stories as these not worth reading? Am I not right in adding the words "Culpable Ignorance" as to the continuity of the missionary spirit from the time of St. Paul to the present hour?

III. Next come the words "Culpable Niggardness." He has given us all, all that we possess in this world, all that we hope for in the next. Shall we not give him something? Do we value the privileges which we possess if we do not assist those who strive to extend them to others? The free Anglo-Saxon on both sides of the Atlantic is not content to enjoy freedom, but wishes to impart it to others. The Christian wishes the message of salvation to be conveyed to the whole world. On the clock of history the hour for missions has sounded. I write with a profound conviction that the church, the family, and the individual — if they do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations — abdicate their position. Those who are most liberal to home requirements are not less forward in aiding foreign missions.

Nor is it money only that the Lord requires. What shall be said of those who withhold personal service, if the message has come to them; if the Lord has unmistakably called them; if he has given them talents, and leisure, and opportunities? What shall be said of parents who withhold their children who are willing to go and who have no field of usefulness at home? Where that exists, and they have a vocation in the home missions, among the poor and suffering of their own people, it is mere idle will-worship and desire of change that tempts them to new and not better things. But where they are sitting at home with folded hands, doing nothing, crushed by the conventionalities of home family life, — eating, drinking, and sleeping, — parents! parents! if the Lord calls them, let them go. Early death, tedious disease, some other kind of misfortune, will come upon you as a punishment for robbing the Master of his own. What happened to the servant who wrapped his talent in a napkin?

The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire of gain; the dauntlessness of the soldier, without the necessity of shedding blood; the zeal of the geographical explorer, but for a higher motive than science. Now, if there is anything greater than an English missionary, it is an American. My words may be read on both sides of the Atlantic, and I write them deliberately; if my convictions were the other way, I should not hesitate to express them. I knew John Newton, of Lahore, forty years ago, and I know him still. I knew Forman and Barnes and Joseph Owen, and many of the Episcopalian Methodist Mission more than twenty-five years ago in India, and Van Dyck, and Eli Smith, and Robinson, the Palestine explorer, at the same period. Later on I have made the acquaintance of the great army of American missionaries at Constantinople, Beirut, and in Egypt. I impinged on Labaree at Tiflis in South Russia. Many American missionaries starting to Africa have come to see me in London, and I have taken note of their character and calibre. I have lived among missionaries of my own country all that period, and know members of all denominations. *They are the salt of the earth.*

THE CHINESE AT THE SANDWICH ISLANDS.

BY REV. FRANK W. DAMON, OF HONOLULU.

THERE are at the present time from 18,000 to 20,000 Chinese on these islands; of these some 900 are females. There have been Chinese in the islands for thirty or forty years, but the majority of those now here have come within the past five or ten years. There are two pronouncedly different tribes, or clans — the *Puntis* and *Hakkas;* the former coming from the neighborhood of Canton and the district of Heung Shan, in which district the city of Macao is situated. The Hakkas come from districts near Hong Kong and from remote and mountainous regions in the eastern and northeastern part of the province of Kwang-tung. These clans are not friendly to each other. They speak strongly different dialects, which greatly increases the difficulty of working among them. The Hakkas, however, in time come to understand more or less the dialect spoken by the Puntis. The Puntis, as a class, regard themselves as superior to the Hakkas, and often treat the latter with contempt. Both clans are, however, progressive and industrious, and have strongly intrenched themselves in our island group.

Christian work has been prosecuted among the Chinese here for some fifteen or twenty years, though not regularly organized till about four years ago. There are between four and five hundred Christian Chinese on the islands — men, women, and children. Of these the majority are Hakkas, through there is a sprinkling of Puntis. Some have come to us from the Basel, Barmen, American Presbyterian, and American Baptist Missions in China, and from the Presbyterian Mission in California, while those who are in many respects the most active and efficient members have been converted and baptized here.

There is a well-equipped and organized church in Honolulu; another at Kohala, island of Hawaii. At Hilo we have a mission-house (rented), but not as yet an organized church. On the island of Maui, at Paia, the Hawaiians and Chinese are united in one church organization, both nationalities having contributed toward the cost of a neat church edifice. For helpers, we have in Honolulu an excellent man, of tried Christian character, who has charge of the preaching in our Chinese church and holds services among the Chinese at the prison and hospital, and is most active in all good work here in the city. At Kohala there is another Chinese preacher, who has been laboring for some years in that district. At Hilo we have an evangelist, who is doing good work, while in Maui there is another who labors among his countrymen there. Arrangements are making, if the necessary funds can be raised, to send another preacher to the island of Kauai. In addition to these we have here in Honolulu a teacher for our boys' school, and another for the girls' school. These have charge of the Chinese department of the schools, while two American ladies, Miss Payson (formerly in Foochow) and Mrs. Kinney, have the English department. We have at present about sixty pupils, boys and girls, in our schools. There is pressing need of a Chinese girls' boarding school, and I trust that God will soon open the way for us to undertake this new work.

We have a Chinese Young Men's Christian Association which is in many respects an important auxiliary to the church. A bit of land has recently been leased for a period of years, in the rear of our Chinese church, and we are hoping soon to erect a suitable building for meetings there and also to provide a home for the sick and destitute of the church and association. We hope when this is completed to be able to form a small training class and thus raise up our own evangelists and not be dependent upon China.

The Chinese are scattered all over the islands, in nearly every valley and plain, and in the most remote nooks. They congregate in large numbers on the sugar plantations, and the rice industry is entirely in their hands, as is almost all the small shopkeeping in the country districts.

Preaching the Word, distribution of tracts and scriptures, schools here in the city, Sabbath-schools where instruction in English is given, and itinerating, are among the principal agencies which we use to reach the people. On the whole, the outlook is encouraging. There is but little marked hostility to the spread of Christianity, though this is at times manifested, mainly fostered by the secret societies of the Chinese, which do great harm and are large and powerful. The attendance at our Chinese church at Honolulu upon the Sabbath is increasing. Two Sabbaths ago a member of one of the most influential and wealthy Chinese firms in the city was baptized and received into the church, bringing also his two little children for baptism. He gives good evidence of being a real Christian, and his public profession of faith in Jesus Christ cannot fail to make an impression here. The majority of our church members are poor and form the working class. Some of them display an earnest, active spirit, and, on the whole, I think they compare favorably with the Christians of other nationalities residing on our islands.

Letters from the Missions.

Maratha Mission.

FEAR OF FAMINE.

Mr. Winsor, of Sirur, reports that the people within his district are sobered and made willing to listen on account of their present fear of a famine.

"This is another sad season for the people in this region, as no rain comes, while to the northeast and west there is a good supply. Three weeks since (or a little over), I was met by one of the Comati people, — a high-caste race who occupy the west end of Sirur, — and he was telling me how sad they felt at the prospect of no rain. I took the occasion to speak with him as to the true God in whose hand are these things. He said he would ask his people whether I should come to talk with them on the next evening. The next day he said they would meet me at eight o'clock. I went and found about seventy-five or one hundred of them, all quietly seated on the ground at their meeting-place, and a chair placed for me in the centre. They listened to me intently; and, after speaking with them of Him in whom we trust, I said: 'Shall I pray with you?' They said 'Yes,' and I stood up in their midst. As I prayed they hung like little children upon my words; and, without a suggestion even, all rose at the beginning of my prayer, and stood as devoutly as men ever stood; and there was silence, as if a holy hush had fallen upon them all. There was deep feeling and a response from the depths of their hearts as I closed the prayer."

PROGRESS AT SHOLAPUR.

Mr. Gates writes from Sholapur, September 12: —

"The work in my district has been very encouraging lately. Inquirers who have been somewhat intimidated by the unfriendliness of native officers, are now coming forward. Since August 31 I have baptized sixteen adults and three children, in four different villages. In one of these places there were no Christians before. There are candidates for baptism in at least six other villages, in some of which there are no Christians now. A few months ago I wrote you about a man who attempted to get up a dinner and do all he could to hinder the work. He did not succeed, and now he and two of his seven wives ask to be baptized. I hope they are sincere, but it seems best to give them a few months' time to prove their sincerity. I have recently heard that this man wrote to influential men last year to help him in his attempt to oppose the Christians. One of these men showed a letter to one of my teachers, and said he had replied that he would not give any assistance. Letters were sent to several villages where the people were friendly to us, saying, 'We hear you are in the habit of eating with Christians, and associating with them in many ways too familiarly.' The people in one of these villages replied: 'Yes, we do these things, and you can do whatever you like about it.' I was no less surprised than pleased at the boldness of the stand they took."

A STRIKING CASE OF CONVERSION.

Mr. Harding, of Sholapur, writes as follows: —

"One morning in August a young man at the village of Kumbhari told his friends that he had decided to become a Christian. They forcibly prevented his coming to us that day, but the next day he came and asked for baptism. He said he had been deeply impressed by what he heard at one of our evening meetings at his village last January, but he told no one of it. Some months later a preacher spent a week or two at Kumbhari, and again he was awakened, but he told no one.

"A month ago, in connection with a Hindu festival, he went at night to a meeting to hear one of the popular sacred books read. Some portions of this book were very impure, and he said to himself: 'How utterly different this is from the Bible,' and then his old convictions returned. He could not sleep that night and the following day he could not eat. The next night and the next day his experience was the same. The third night he, with others, lay down in the public Rest House, as usual. Those about him soon went to sleep, but *his* troubled and anxious mind could not rest, and so he lay awake till two or three o'clock. Then all at once a man lying near him exclaimed, in his sleep, probably: '*It is true; the religion is true!*' It seemed like a voice from heaven to the young man, and his decision was at once made: 'I will henceforth follow Christ.' He has not wavered since. He told the people in the morning that he had had a vision, and who can say that he had not? (Job xxxiii, 14–17.)

"We went to the village two weeks later, for the purpose of baptizing Satwa. But as we were beginning the service, his elder brother and several others set upon him and beat him and dragged him away, and I am sorry to say that most of the one hundred people present seemed in sympathy with the ruthless opposition. Such bitter hatred, if not excited directly by Satan, must have been quite in accord with his wishes. Of course, all knew that I could get policemen to prevent the recurrence of such a disturbance, but it seemed best not to ask for their help, and the next Sunday Satwa came to Sholapur and was baptized in our church, boldly yet humbly confessing that Christ is his Lord and Saviour.

"Satwa's friends have threatened all sorts of persecutions, but I presume, now that he is baptized, he will not be seriously molested. The people have sent a request that we let them alone now. They do not wish to hear anything further from

us. After the first conversions at this village, eighteen years ago, I remember this same request came to us, and it has been more than once repeated, and yet two men at least have recently assured Satwa that they will soon follow him. Very likely within five years there may be a native church at Kumbhari.

"Just now, as in years past at this season, we are having a course of lectures for the educated men of Sholapur. The attendance is good, and a kindly spirit is manifested. On the whole, I think the hostility of the educated classes to Christianity is gradually diminishing. Yet it exists all but universally and is very strong."

Madura Mission.

MANY HEARERS.

Mr. Noyes writes from Kodi Kanal of a recent inspection he has made in the villages connected with his station:—

"We have this year thirty Christian village schools, five of which are taught by catechists, in addition to their evangelical work. Twenty-three of these schools are to be examined for 'Government Results' (grants-in-aid). To the forty Christian congregations (the same in number as last year) there have been added one hundred and five new converts within the past six months, and thirteen members have been received to the churches on profession of their faith.

"Pastor Isaac reports that forty-one families, numbering eighty-six souls, have joined the congregations in his portion of the field. One of the converts is a man over seventy years of age. The pastor speaks of him as having given satisfactory evidence of repentance and faith, and of having been for some time very anxious about the salvation of his soul. He has come out boldly from hundreds of high-caste heathen relatives and neighbors, and declares his willingness to make a public profession of his faith in Christ. This man and eighteen others are candidates for admission to the church, to be baptized and received at the next communion season.

"Two of the pastors, with several catechists, spent ten days of the month in the 'Itineracy,' and preached the gospel to thousands of willing hearers. Another pastor reports that he and the catechists had preached the gospel in the streets of their own villages, to hundreds of heathen, besides attending to the ordinary work in their congregations. One said: 'As the grain crop had been very small, his people had added, to their other various methods of securing the means for the support of the pastor, the raising of broods of chickens, the avails to be given to the church fund. This pastor was rejoicing over the prospect of receiving a new congregation in a neighboring village, two miles from his church, and had collected twenty-one rupees from the poor people for church-building."

NATIVE HELPERS NEEDED.

Mr. Gutterson, of Melur, speaks of the difficulty of securing competent and devoted native helpers, and reports that within a few years no less than eight men employed at his station have been dismissed as unfit for the work. Mr. Gutterson says:—

"I am trying to strengthen my own hands for the future, in the way of helpers. Some six or eight young men and women in various stages of instruction will return in due time, the Lord willing, to labor among the 'Melur thieves.' I wish I might find more, and even better, material for the same purpose, and that the Master would lead these young hearts to an early and complete consecration of their all to his service. Oh! for more of his presence. Our hearts tire of the machine-like nature of our service. We are in danger of becoming engineers. The mechanism certainly grows more complicated, and a master-hand is needed; but the wheels should be as burning fire, and the fire that of the Spirit! and the Spirit should be in our hearts first and always.

"A Monday noon-meeting for prayer is held in my study for all helpers at the station centre. All who understand English meet with us for family prayers in the evening; often as many as eight are

present, of whom six can join heartily in the singing of English hymns. If the dear friends of the Franklin-street Church of Manchester, New Hampshire, could listen at our open doors of an evening, they would realize the value to us of the beautiful-toned organ — their generous gift — in cheering our hearts, and in lifting these young people to a higher Christian life and to nobler thoughts.

"I cannot report any cases of conversion, or even of inquiry, among the heathen. Buyers and readers of the Bible are not wanting, nor, indeed, those who admit the truth of Christianity. The people through the station, in fact throughout the entire district, hear the gospel with gladness. Five years ago my helpers were driven with violence from villages whose inhabitants now flock to hear. Old prejudices are slowly passing away. Hinduism gives place to materialism. Let us hope the next step may be into the realities."

Japan Mission.

INCREASING USE OF THE ENGLISH LANGUAGE.

In the report of the work of the press for the past year, Mr. John T. Gulick says: —

"The most remarkable feature in the present literary history of Japan is the strenuous effort that is being made to introduce the study of English into all the schools of the people. Owing to the lack of teachers it is impossible to bring it into the curriculum of the common schools this year; but notice has been given that next year the teachers of these schools will be required to pass an examination proving their ability to teach the rudiments of the English language. This has given an immense impulse to the study of English, resulting, I am told, in the sale of many tens of thousands of spelling-books and readers during the past few months. What results will be gained in the knowledge of English, it is impossible definitely to predict; but it seems probable that, by the end of eight or ten years, hundreds of thousands of the people will be able to read English with more or less ease, and that the score of English books now published in Japan will have been increased to hundreds. We shall all watch with the deepest interest the remoter results of this most remarkable experiment."

THE KIOTO TRAINING SCHOOL.

Mr. Learned, writing from Kioto, September 25, reports the auspicious opening of the fall term of this most important institution: —

"Our school opened on the 14th with a large attendance. There are nearly or quite eighty in the new class in the English department, and the whole number of students in that department is just about 200. The number of theological students is about thirty. According to our new vernacular theological course, the students in that department have five weeks more vacation than the others, so as to give opportunity for more practice in work. The new dormitories are finished, making seven in all, and were built none too soon. During the summer the dining-room has been greatly enlarged, and the kitchen rebuilt, which will be a great advantage to the boarding department. It is well that the new chapel is begun, for the old one is already more than full, putting in all the seats that we can. The standard of admission to the school has been raised, and a large number of students were unable to pass the examination for entrance. This has led to the organization of a preparatory department in the vicinity of the school, not, however, under the care or at the expense of the school. By means of a higher standard of admission, additional studies in the curriculum, and more thorough teaching, the education given by the school is much improved over the work we were doing four or five years ago. Thus the growth of the school has not been in numbers and buildings alone. The great thing to be prayed for is that there may be also a spiritual growth. Professor Ichihara has taken charge of the Bible exercises of the three younger classes, and he is sure to do a good work with them. We are

hoping that soon he may be able to devote himself entirely to the pastoral care of the school."

Micronesian Mission.

Mr. Walkup, on Kusaie, was surprised at the arrival of the *Morning Star*, June 12, and started at once on the vessel for a tour of the Gilbert Islands. He wrote a hurried letter, which he had an opportunity to send by a chance vessel. He says: —

"We were on the lookout for our ship, yet I cannot explain our surprise when she steamed around the southwest point of Kusaie — only one and one-half miles from us — against a good breeze. Nor can I tell of my confusion as I boarded her opposite our place, and met all the Gilbert Island workers before she steamed into her snug little harbor. I did hope to meet some new missionaries from our home-land, coming to help; but though disappointed I can praise God for our new vessel with steam auxiliary, and pray and trust that the missionaries will be forthcoming on her next trip.

"Excitement and hurry have reigned since her arrival, and I write now only a few lines, as we have a chance to send mail *via* Sydney. You will hear of the vessel's prosperous voyage from Captain Bray. The 'General Meeting for Gilbert Group,' at Kusaie, was a blessed privilege and help to us all, and we expect to accomplish more in coming years. We were occupied and interested, and scarcely took time to read all our letters.

"Since leaving Kusaie I have been busy giving out Gilbert Island books, and attending to the general wants of the Gilbert Island teachers we are leaving at the different islands. I think the work in the Gilbert Islands is as encouraging as we can expect, when we remember that the islands were not visited last year by a missionary."

West Central African Mission.

Letters have been received from Mr. Stover at Benguela, dated September 5, and from Mr. Sanders at Bailundu, dated August 28. The friends of this mission will deeply sympathize with Mr. and Mrs. Sanders in the loss of a little daughter, born to them August 9. Mr. Arnot had left Bailundu for the interior. Mr. and Mrs. Stover had not started from the coast for Bailundu, as the carriers Mr. Sanders was to send down had not arrived. The following extract from a letter from Mr. Sanders gives the reasons why he had been unable to start the carriers, who had been engaged as early as August 1: —

"The *general* difficulties at this season are that, there being plenty of corn and the women not having to work in the fields, they have many beer parties. If we say the carriers must start on such a day, the reply is: 'No one will start till such and such parties are over.' Moreover, after the middle of July, many are loth to start off, as they wish to be present at the fire-hunts.

"The *particular* difficulties at this time were as follows: Chikulo would not let his village start till the marriage party of a new wife of his had been celebrated. Just after this the osoma was in a rage at some insult, and tried to raise an army to avenge it, and the carriers did not dare to start. Then a young woman died in Chilume, and they could not think of starting till she was 'thrown away.' During all this time there have been reported two or three *oluhulunguta*, or blockades because of the death of some great man, as being in Chivula at the same time, and hence many of the carriers simply would not start. So we had to bear the annoyance as best we could. Another thing, in my opinion, is that Chitwi, while a good sort of fellow, has not the snap or tact to rouse up his men as some of the rascals hereabouts have."

Mission to Spain.

The Conference of Pastors.

Reference was made in the last *Herald* to a conference of native pastors held at San Sebastian in August last. Mr. W. H. Gulick sends a further account of the meeting, as follows: —

"The *first* conference of the pastors and evangelists of this mission was naturally an event of especial interest. The need of such a conference had been evident for several years, but for divers reasons the opportune moment for holding it did not arrive until this year. The delegates all reached us on the same day, with the exception of the pastor of the Zaragoza church, who was detained at the bedside of one of the members of his church who was dying of cholera. He left her deathbed in the morning, and in the evening of the same day was with us. But God ordered that the infection should not be brought into our house by any of these men assembled here in the performance of exacting and solemn duties. The delegate from Tauste was seized with the cholera almost the very day that he returned to his home; his life was despaired of, but he has been mercifully restored to good health. There were present delegates from Santander, Bilbao, San Sebastian, Pamplona, Logrono, Pradejon, Tauste, Zaragoza, and Reus. Eleven permanent guests added to our previous family of fifty-two souls made a total of sixty-three, for whom we provided board and lodging for fourteen days, besides eighteen guests who joined us at different meals.

"It is safe to say that never before during the centuries since Spain became Roman Catholic has so large a number of Evangelical Christians been assembled together for so long a time in a single house within the limits of the country. It was inevitable, in so small a town as this, that the fact should soon become known throughout the place that the Protestants were in convention, and especially so as the examinations of the school occurred at the same time.

"During these days we held our public preaching-services for the first time in one of the large rooms on the ground floor. Though no door was open directly to the street, for fear of the disorder that would inevitably occur by the coming in and going out of the curious throng, the sound of the singing and of the preaching was heard perfectly in the street through the windows opened for ventilation. This attracted a large audience of strangers to nearly all of the public meetings, some of whom have remained as regular attendants upon the services.

"The first two days were devoted to the examinations of the school. We were very glad to see our young people show so much interest in the meetings, taking part in the devotional exercises, in song, and listening to the discussions of the serious questions. Some of the more important subjects considered were: 'The means to be used to bring larger numbers within hearing of the preaching of the gospel in the different chapels'; 'the duty of the native Christians to take upon themselves a larger part of the burden of their maintenance,' or, in other words, the question of 'self-support'; 'the relation of the day-schools to the work of evangelization,'—this being recognized as *the* work of the Missionary Society; 'the colporter work'; 'the need of a training school for the preparation of young men for the ministry'; and 'the training school for girls at San Sebastian.' It is safe to say that probably these important questions have never before been so earnestly and prayerfully and thoroughly discussed by any convention of Spanish Christians, nor the gravity of their bearings upon the work been so keenly felt. It is fervently to be hoped that the thoughts developed and the deep feeling of responsibility aroused by these discussions may bear practical fruit in the different fields represented by these pastors.

"It was deemed best that the body of churches and groups of Christians in the north of Spain, and represented in the conference, hitherto without any manifest bond of union, should form themselves into some sort of organization. This was most happily effected under the title of '*Unión Ibero-Evangélica*,' with the emblem '*Me seréis testigos* (Ye shall be witnesses unto me).' The Union adopted a brief but explicit and Evangelical confession of faith, and authorized its permanent committee to draw up a

simple form of rules which will be discussed and adopted later."

Mission to Austria.

NEW CONCESSION BY GOVERNMENT.

THE glad news has come of action on the part of the government which relieves the mission from a serious hindrance to its work. Mr. Clark writes, September 18: —

"It is with special thanksgiving to God that I report to you the following cheering news item that the government has this week granted our society, 'Verein Betanie.' the right to buy or build halls for Bible-lectures *anywhere in Bohemia*. You remember our joy three years ago, when this right was granted for Prague. The present concession has not been obtained without hard work and earnest prayer, but it shows the growing friendliness of the authorities to the faithful Christian labor that makes better citizens. The present close corporation of nine in this society will now be increased to fifteen. Great care will be exercised in securing true and judicious followers of Christ. The friends here, mostly very poor, are doing their best to raise all they can for these places of worship They do not ask others to help them without their giving to the utmost extent of their ability. May God raise up for us many friends, so that we may soon see church homes for our people in Prague, in Stupitz, and Tabor! This month I have received another former Romanist to our church. Five more are waiting to be received in October and November."

European Turkey Mission.

PERSECUTION IN MONOSPITOVO.

OUR latest letters from Samokov and Philippopolis report that good order prevails, although, as matter of course, the people are much excited over the possibility of war arising out of the revolution in Eastern Roumelia. Martial law is in force, but the governor assures our brethren that they will not be interfered with in the least in their special work. The school at Samokov had opened hopefully, with more scholars than ever before. Five of the students had, however, volunteered for the army, leaving but twenty-seven in the school. Our brethren are hopeful of a peaceful settlement of the difficulties, through the intervention of the Great Powers. From Monastir the following letter has been received from Mr. Bond, written September 5, some days before the "revolution" took place: —

"While at Salonika I was informed that five of the Monospitovo brethren were arrested on the charge of having relatives who are brigands, whom they are bound to deliver over in some way to the authorities, or to kill. These brethren are out on bail, but not permitted to go to their village. In fact, they have no such relatives. The barley of another brother was burned in the field. Also one of the friends in Strumnitza was terribly beaten by the military commander, because he asked him for 130 piastres he owed him for work. After the beating he kept him in prison three days, where he was dangerously ill from the flogging. He is now out on bail. This commander is very intimate with the Greek bishop.

"The immediate cause of this fresh outbreak of persecution is probably the preparations the Monospitovo brethren are making for the building of a chapel, and the effort being made to secure for Strumnitza and Monospitovo the formation of a separate Protestant civil community. These Greeks ought to be organized into a *civil* community. Some weeks ago an order was sent from the government at Constantinople to Strumnitza inquiring about the Protestants there. I am informed that answer is returned that there are no Protestants there, but a handful of discontents who, in order to get foreign protection, try to pass themselves off as Protestants. Mrs. Bond and I were recently in Skopia for a few days. About twenty persons came to the preaching-services. I received another communicant after he had passed a very satisfactory examination. Many women were delighted to have Mrs. Bond talk with them.

"Last Sabbath we received another

communicant here — the daughter of our Wallachian colporter. School opened last week. We lose one boarder and gain four new ones."

Western Turkey Mission.

Dr. Wood, writing September 14, from Constantinople, refers to the departure from that station of Rev. Dr. Elias Riggs and wife for Aintab, where they are to remain for the present in the family of their children, Dr. and Mrs. Trowbridge. Dr. Riggs and wife entered the missionary service in connection with the Board in 1832. Dr. Wood says: —

"Two weeks have passed since our dear friends, Dr. and Mrs. Riggs, left us, in company with Dr. and Mrs. Trowbridge and Prof. Charles Riggs. To-day we are informed by telegram of their safe arrival at Aintab. What a missionary career has that of Dr. and Mrs. Riggs been! Six years in Greece, twenty-three (including a visit to the United States) in Smyrna, and twenty-seven in Constantinople — fifty-three years of patient, steady work in these lands, with only one vacation for a season to Dr. Riggs in his native land!

"The necessity, imposed by the feebleness of the aged mother, for her accepting her daughter's care in the distant home of the latter, and therefore of breaking up the endeared associations of life here, has been deeply felt, but met with a beautiful resignation. We are very thankful for the strength given to both of them to go through the fatigue and trial of feeling, in preparing for this departure, and in the kind ordering of circumstances connected with it. They will be greatly missed here; but many hearts, foreign and native, invoke blessings upon them and prolongation of days in the new home to which they have gone. It is cheering to know that, though Constantinople is the field of special adaptation to Dr. Riggs's high qualifications for literary labors, he will be able to be greatly useful, as his strength may allow, with the pen and by instruction of students, in the sphere to which divine Providence has removed him."

Eastern Turkey Mission.

MARRIAGE WITH PROTESTANTS.

The following incident, given in a letter from Dr. Raynolds, dated Van, September 5, illustrates the attitude of the old Armenians toward Protestants: —

"One of our great hindrances, and one of the strongholds of the opposers of our work, lies in connection with the question of marriage. One of our very finest young men concluded it was time to be married, and offered himself to a girl among the non-Protestant day-pupils in our school, whose friends were willing to give her to him, and she assented. Nearly a year ago they were formally engaged in our parlor. At first the friends had some hope that the priests would consent to marry the young man as a Protestant, but it soon became evident that this hope was vain, and for some time the friends and the girl herself have fully and freely consented to my performing the marriage ceremony in our chapel. Last Monday was finally fixed as the wedding day, and while nothing was done in a secret or in an underhanded manner, the thing was not extensively advertised. Nevertheless, when the friends went to the bride's house, to bring her to the chapel, they found two priests there, heading a rabble of rowdy men and boys, who said the girl could not be taken.

"As we learned afterward, the plan was to take her to the church instead, where two young men, one from an influential family, were ready, from whom she was to take her choice, and the marriage performed at once. But the girl and her friends were desirous she should come here, and so, despite the opposition of the crowd, and a few blows to some of the party, she was brought. As it was evident that a disturbance was imminent, and there was a crowd of roughs outside the premises, the order of service was somewhat changed. A sermon is here considered an essential part of a wedding ceremony, and usually precedes the marriage proper; but on this occasion I determined to have the ceremony first, and leave the sermon to the direction of circumstances. So, after an invocation, hymn, and Scripture-reading

I married them, and just as I finished the concluding prayer a priest entered the room and requested a private interview. I told him I was busy. 'No, you must see me before performing the ceremony.' I told him that was already completed, though we had intended to have another hymn, but that it was immaterial. He protested against the marriage without the consent of the ecclesiastics, and departed.

"With the priest, several rowdies had gained access to the chapel, one of them a cousin of the girl, who had been excited with drink, and stirred up to come and raise a riot, though his own father had come up with the bridal party and emphatically declared that the girl was freely given. To stay there was evidently to have a riot, so I hastened the groom and bride to my house. They were hardly in, when, looking out of the window, I saw a big crowd approaching the house. They had found a ladder at the next door and had come over the wall — nine feet high — surrounding the premises. But when I went out in person and told them they had no right to enter my premises, they cowed down at once and were put out without difficulty.

"The invited guests, a few at a time, and by roundabout roads, went to the house of the groom to partake of the wedding feast in waiting, while I kept the groom and bride themselves as my own guests until the next morning. In the course of the afternoon the priest who attempted to prevent the ceremony in the morning came again, with a letter from the political and religious head of their church, characterizing my conduct as dishonorable, and requesting me to send the girl to her mother's house, and not marry them till we had come to an understanding in the matter. I told the priest that he well knew the marriage was completed, and I wrote a reply to the letter, stating that the girl, being much beyond her legal majority here, was able to decide this question for herself, and she and her friends both being willing, I saw no legal or moral hindrance to fulfilling their wishes; that they were now married, and it was for the husband to say where the wife should stay.

"About three o'clock Tuesday morning I was awakened by a step outside, and a rap at my lower door. It proved to be the bridegroom's brother, come to escort them home at that early hour while the streets were still empty. They reached home safely and the day passed quietly, and we hoped the storm was over. But Wednesday forenoon it was reported that the bride's mother and uncle were summoned before the Armenian authorities. A little later an official called with a request from the Vali Pasha to come and drink a cup of tea with him. I found the old gentleman polite and friendly enough, but it was evident that he wished to curry favor with the Armenians also. He only blamed me for not giving him notice beforehand, that he might have arranged matters and avoided a disturbance. Of course, to have given such notice would have been to invite the Armenians to do their worst to prevent the affair, and I never heard of and law or custom requiring such notification. He made no demand or request of me, nor did he indicate what course he intended to pursue. The next day the bride's mother was summoned by the government, and the priest tried to persuade her before going to testify that she supposed the marriage was to be at the church, and we deceived her and had it at the chapel! With such priests, what can be expected of the people? As nothing has developed now for two days, we hope the storm has blown over, and we wait to see what the ultimate effect on our work will be. We hope for good results."

Notes from the Wide Field.

AFRICA.

UGANDA. CHRISTIAN MARTYRS. — The *Church Missionary Intelligencer* for October devotes seventeen pages to the letters and journal of Mr. Mackay, of Uganda, giving an account of great trials and yet of marked progress. It is six months since any report had been received from the mission, and the present news is most thrilling. The mission has been in imminent peril; martyrdoms have occurred for Christ's sake; and yet the last reports, May 20, are cheering. We must content ourselves with a brief summary of the events.

The young king, Mwanga, son of Mtesa, was made very angry by the non-appearance of three young missionaries whom Mr. Mackay had been expecting, and whom he crossed Lake Nyanza to meet. At the same time rumors were current that there were white men in Busoga, the region on the east side of the lake, with a large force. The rumor probably had arisen from the fact that Mr. Joseph Thomson's visit in that section had awakened the fears of the people of Busoga, and the enemies of the English missionaries had taken occasion to make the most absurd statements in regard to the number of Englishmen in his camp. The king of Busoga had failed, also, to render his annual tribute to the king of Uganda, and Mwanga was told that it was because there were so many white men in the country. A number of incidents occurred which, in the excited state of the king and court, served to awaken their suspicions. The *katikiro*, or prime minister, and one Mujasi, captain of the body-guard, made complaints that the missionaries were hiring the natives, so that the chiefs could not get unpaid service as formerly. Moreover, Mujasi declared that the missionaries were trying to take away the subjects of Mwanga and carry them across the lake to other lands. Nothing was left for the missionaries but to warn their friends, and specially the lads, not to come to the missionary premises until the storm had blown over. But on the thirtieth of January last, Mr. Mackay, with three or four baptized native lads, started for the lake, and was set upon by Mujasi, with a large force of men, and the boys were handcuffed and taken back to the capital. Great insults were heaped upon Mr. Mackay. He went to the prime minister, who ordered all the missionaries to leave the country. It was a very critical hour, and for a time it seemed as if not merely the native converts but all the missionaries would be massacred by the excited people. It seems that three of the captured lads, Serwanga, Kakumba, and another whose name is not given, were taken by Mujasi to a place outside of the capital, and were there tortured. The story is a most painful one. Their arms were cut off, and they were then bound alive to a scaffolding under which a fire was made, and they were slowly burned to death. It is wonderful to read that even when Mujasi and his men were mocking the sufferers, and bidding them to pray to Jesus to rescue them from the flames, the lads clung to their faith, and in the fire they sang: "Killa siku tunsifu (Daily, daily sing the praises)." After this, another lad was bound and beaten, and compelled to reveal the names of all who ever came to the mission services. Of course, the Christian community was scattered, but wonderful courage was given the converts. One of them, a page at court, came fearlessly, saying that he had heard that he was reported to the king as a Christian, and he would not refuse to die, but preferred to be found on the mission premises. Another went to the court, meaning to assert his faith in Christ and stand by the consequences; but the wrath of the king and of his officials had begun to subside. The missionaries told the king that they should leave the country. He seemed unwilling to have them go, and asked them to mend his revolver. Shortly after, he began to apologize for what had been done, and declared that he knew nothing of Mujasi's action in killing the young men. He consented to summon a public court, and there state that he

wished the missionaries to remain in the country, and that he would allow his people to come to them to be taught.

No sooner had this revulsion of feeling taken place than a new and most serious peril arose. A conspiracy had made considerable headway to depose the young king because he was now inclined to befriend the foreigners. This led to the removal from office of some of the prominent chiefs who opposed the missionaries. Had the conspiracy succeeded, unquestionably all the mission force would have been slaughtered; but the final issue was the complete discomfiture and disgrace of the bitter enemies of the mission. Even at the time of the greatest confusion considerable numbers came on Sundays to the mission premises, while those who were in special danger of arrest came at night. The blood of the martyrs proved, as so often heretofore, to be the seed of the church. Not a few were eager for baptism, and after due examination were admitted to the church. Some of Mujasi's own men, who helped in the entrapping of the lads, have come for instruction. One of them was so impressed by the behavior of the martyred youths while under torture that he determined to learn to pray. The katikiro was, at last accounts, friendly, and declared that Mr. Mackay was a favorite at the court. Sunday services were well attended. The king has repeatedly renewed his assurances of friendship, saying that in his own reign and that of his son's son he will not be without an Englishman in his country. He is not yet his own master, but lives in fear of his chiefs, yet he is impressed to some extent with the value of the foreigners who reside within his kingdom. At last accounts the king was himself receiving instruction, and the outlook was most hopeful for the mission.

Ivens and Capello at Natal. — Rev. Josiah Tyler, of Natal, reports that these two Portugal travelers, who have heretofore published volumes concerning African explorations, have arrived at Natal, having left Angola in March of last year. They explored the region through which the affluents of the Upper Congo and the Zambezi flow, and visited Gananganja. During sixteen months they traveled over 4,000 miles, often suffering extremely from unsuitable food.

Bishop Hannington in East Africa. — The English Church Missionary Society is reorganizing its missions on the east coast, and will hereafter designate what have been called the "East African" and the "Nyanza" Missions as the "Eastern Equatorial African Mission." In this region there is now a European staff of thirty-two missionaries, including five married ladies. Bishop Hannington started on the twenty-second of July for his journey through the Masai country to Uganda, a new route which it is hoped will hereafter be available for use by the missionaries, and much better than the longer journey by way of Mpwapwa. A letter from Bishop Hannington, dated July 5, reveals a heroism and devotion which are worthy of all praise. He had left his tent, and with one or two attendants, was traveling without carriers, throwing himself on the ground at night and sleeping sweetly. He confesses that the outlook is gloomy, that difficulties present themselves such as he had never before thought of. "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say: —

> "'Peace, perfect peace, the future all unknown;
> Jesus we know, and He is on the throne.'"

His letter concludes with the following striking sentences: "And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly — no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb!"

On the Niger. — Archdeacon Johnson writes to the Church Missionary Society that an event has transpired at Onitsha which may have an important bearing on mission work in that vicinity. The *omu* is the source of all authority among the women, as the king is among the men, and this female official has absolute control of the laws relating to women. A prominent woman at Onitsha has just obtained the office, and it was supposed that her influence would be exerted strongly against Christianity. On attaining the position, however, a marked change seemed to come over her. Archdeacon Johnson says: "Our astonishment, therefore, was great when, being invested with power as queen, she declared her will and pleasure to be, first and foremost, that every woman was to attend church, and that there was thenceforth to be no going to the oil markets on Sundays. She showed that she was in earnest, for the very first Sunday after her coronation she came to church in state, followed by a large number of women, many of whom were noted idolatresses who had never entered the house of God before. Since then a more regular attendant we have not had than the omu."

The Congo. — Lieutenant Wissmann has returned from a tour in the region south of the Congo, having made special explorations of the Kassai River, an affluent of the Congo, which he declares is a magnificent stream, frequently of enormous breadth, and leading without obstacle into the heart of the new Congo State. He speaks of the country through which the river passes as of wonderful fertility, with plains and forests, and inhabited by a dense population. The travelers, with a single exception, were received with eagerness by peaceable tribes, which were ready for barter. The whole expedition, consisting with the porters of over 200 men, returned safely, save that two natives were accidentally drowned.

MADAGASCAR.

As an indication of the progress of the Malagasy in the arts as well as in Christianization, the fact is mentioned that a Malagasy-English dictionary has been printed and bound altogether by native hands. The printing is said to be clear and good, and such as would be creditable to an English firm, while the binding is strong and satisfactory. What an outrage it is against civilization that the French should treat the Malagasy as if they were savages!

FIJI.

Rev. Mr. Webb wrote to the British and Foreign Bible Society, in April last, from Levuka, of a consignment of sixteen cases of Bibles, in Fijian, which were eagerly sought by the people and utterly failed in numbers to meet the demand. The Fijians are greatly delighted that they can purchase the Scriptures, and Mr. Webb says that they use the copies they buy most diligently. The book lies on the best mats in their houses or on a shelf near a sleeping-place. It goes with them when they sail to other islands, and is a traveling companion. "Applicants come with coin in hand, or mouth, or pouch, and ask for Bibles," and cannot as yet be supplied.

ESKIMOS.

The Moravians who are laboring among the Eskimos of Alaska are hopeful of good results. One of their missionaries makes the following brief notes of some things which he has *not* witnessed among them. We wish that a like record could be made of countries that are Christian in name: "(1) As intoxicating liquors are unknown in Alaska, we have never seen an Eskimo the worse for drink. (2) We have never witnessed any quarreling amongst them. (3) We have never seen women ill-treated by the men. (4) We have never detected the natives in any act of dishonesty, nor did they attempt to steal from us even when they could have done so unnoticed. (5) We never have had occasion to suspect them of harboring evil designs against us; we were perfectly safe amongst them."

Miscellany.

NATIVE TESTIMONY.

REV. JOSIAH TYLER, of Umsunduzi, Natal, sends the following extract, taken from a number of the *Christian Express*, published at Lovedale, Kaffirland, from the pen of Mr. Isaac Wanchope, a former pupil of the Lovedale Institution, and a "purely native production," as showing that Africans can be taught, not only to express themselves in good English, but with "vigorous common sense," and can understand clearly the obstacles in the way of evangelizing their countrymen: —

"It must be pointed out that school Kaffirs are not all Christian Kaffirs. There are good Christians and sham Christians, or mere church-goers. The latter resemble the former so much in outward appearance that mistaken ideas have been formed with regard to native Christians by those who view them from a distance. Any kaffir that wears a black cloth coat, shining boots, a collar, and a *puggaree* (that is, hat-scarf), is taken to be a Christian Kaffir, and when such a 'swell' is captured in the act of theft, or in uttering a forged check, people are wont to point the finger of scorn at the missionary and say: 'Look at the article the missionary has produced! What is the use of trying to Christianize these people?'

"I need not waste words in trying to prove the fallacy of this argument, because, even if a real Christian did a wicked thing, it would still be illogical to say that because one Christian Kaffir stole or forged, therefore all Christian Kaffirs are thieves and forgers. I am not going to spend time in trying to defend this class of natives. They are a difficult lot to deal with, indeed. I speak from experience. A Kaffir with a little knowledge of Christianity, but who does not make the Bible his moral standard, with a little knowledge of English, or even with a fair education but with no knowledge of Christ, or his duty to God or man, or toward his superiors, — such a Kaffir is not the man we mean to be, nor what the missionaries would have us to be. Unfortunately, the number of this sort of men is on the increase. Thus the missionaries and their native churches have now to battle with three opposing armies, namely: (1) European objectors to missions. (2) Native unbelievers or heathen. (3) This middle class of half-heathen and half-Christian, half-civilized and half-barbarous Kaffirs. They are misrepresented by the first; misunderstood and not believed by the second; and by the third — an enemy in their own household — they are undermined. The existence of this third class has supplied the other opposers with new arms. The red (that is, heathen) Kaffir justifies his own acts by pointing to the dubious man, who is as happy and as much at home within the church-walls as behind the beer-cask or in the canteen-tap. The European objector jumps to the conclusion that the missionaries have spoiled the Kaffir, and that his Christianity has filled him with conceit. But is there any Kaffir who can stand up and say that the missionaries have spoiled him? or that his Christianity has made him worse than he used to be — more conceited, more impudent, lazier? If there is, let me tell him that he has not got the right thing yet."

MISSIONARY PREACHING BY PASTORS.

THE pastors share largely in this responsibility [of awakening missionary interest in their people]; and we must say that there is no part of their duty that they are more apt to forget. Pastors ought to treat their churches as actively and deeply interested participants in a glorious, world-wide, and world-conquering campaign — nothing less than the evangelization of the nations of the earth. What relation could be more ennobling and inspiring? The sense of that relation ought to be the controlling inspiration of all the standard-bearers of the innumerable host. Frequent discourses, — not, technically, missionary discourses, but full of missionary unction, — based on the progress, the vic-

tories, the opportunities, and the prospects of the grand army of Christ in our own land and in all parts of the world — discourses dwelling somewhat minutely upon the most interesting struggles, undertakings, and achievements of the church militant — discourses full of those descriptions, incidents, and suggestions, which an attentive and thoughtful study of the church's grand movements would call forth — ought to be preached in all our pulpits. We say they ought to be frequent, as they would be if the effect of this sort of preaching were fairly tested, and if it were not unfortunately that sort of preaching for which thorough preparation is most difficult. For a conception of its probable results, contrast it with an occasional reference in general terms to the missionary work of the church, and the taking of a missionary collection after a lengthy and commonplace sermon on the general duty of benevolence or possibly on the stinginess of some Christians. After all that the press may do, after all that may or can be done by laborious missionary secretaries, the work that stimulates the missionary zeal of the people *must be done by the pastors*. And this is not the work of an hour, but one which must largely engage the pastor's mind and heart from one end of the year to the other. — *Northern Christian Advocate.*

THE WEEK OF PRAYER.

HITHERTO the divine blessing has rested remarkably upon the Universal Week of Prayer. Year after year we receive (praised be God!) renewed tokens of increasing interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. Let us pray, pray on. Oh! when shall *he* come; when shall *he* reign amongst us, to whom the right belongs? When shall wars and rumors of wars cease? When shall vice and sin and misery no longer ravage or destroy? When shall the darkness of idolatry and superstition be turned into the eternal light? God in his mercy grant that our fervent and united prayers may, in the chain of his marvelous providence, prepare the way for the conversion of the nations, for the more speedy manifestation of the kingdom of his dear Son, and for the creation of all things anew in Christ. — *From the Evangelical Alliance Invitation for* 1886.

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An admirable volume in the series of "Heroes of Christian History."

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Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who bear the Christian name who yet are unmindful of the Master's last command, that they may recognize the obligations resting upon them, and may count themselves as debtors "both to the Greeks and the barbarians, both to the wise and to the unwise."

DEPARTURES.

October 17. From New York, Rev. Americus Fuller and wife, formerly of the Central Turkey Mission, to join the Western Turkey Mission at Constantinople.

October 24. From New York, Rev. Wm. O. Ballantine, M.D., and wife, for the Maratha Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Persecutions in European Turkey. (Page 525.)
2. Hostility to Protestants in Eastern Turkey. (Page 526.)
3. A striking conversion in the Maratha Mission. (Page 520.)
4. Progress in the Madura Mission. (Page 521.)
5. A Conference in Spain. (Page 523.)
6. Greater liberty in Austria. (Page 525.)
7. English in Japan. (Page 522.)
8. The Chinese in the Sandwich Islands. (Page 518.)
9. The Missionary Martyrs of Terra del Fuego. (Page 537.)
10. Recent Martyrs in Africa. (Page 528.)
11. Thank-offerings. (Page 513.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Stratham, Cong. ch., A friend, 5; Wolfboro', 1st Cong. ch., with other dona., to const. CHARLES F. PARKER, H. M., 25, 30 00

VERMONT. — Norwich, J. G. Stimson, to const. JULIETTE W. STIMSON, H. M. 100 00

MASSACHUSETTS. — Boston, A thank-offering 1830–1885, 25; A friend, 20; A mite toward the thank-offering, 20; A thank-offering for the privilege of being a missionary, 15; At Annual Meeting, "For the love of Him," 10; Pittsfield, ———, 1; Quinsigamond, A friend, 20; Worcester, David Whitcomb, 1,000, 1,111 00

CONNECTICUT. — New Haven, A friend, 1; ———, A friend, 2, 3 00

NEW YORK. — New York, "L. A. B.," 10.00; Rochester, Rev. Willis C., Mrs. Mary A., Leonard J., and Mary E. Gaylord, 5, 15 00

OHIO. — Norwalk, Rev. Hubbard Lawrence, "A thank-offering for the 75th anniversary of the Board and of my beloved wife," 500 00

ILLINOIS. — Chicago, C. F. Gates, 100 00

1,859 00

Donations Received in October.

MAINE.

Franklin county.
Temple Mills, ———, 20 00

Kennebec county.
Augusta, James W. Bradbury, 300 00
South Gardiner, Union Cong. ch. 7 00—307 00

Lincoln and Sagadahoc counties.
Newcastle, 2d Cong. ch., with other dona., to const. JOHN GLIDDEN, H. M. 75 00

Oxford county.
South Paris, Cong. ch. and so. 8 00

Penobscot county.
Bangor, 1st. Cong. ch. 29 32
Brewer, Cong. ch. and so. 11 50—40 82

Union Conf. of Churches.
Waterford, Cong. ch. and so. 16 00

Washington county.
Machias, Centre-st. Cong. ch. 13 00

York county.
Lyman, Cong. ch. and so. 15 37
———, A friend, 1,412 00

1,907 19

Legacies. — Portland, Mrs. C. W. Brooks, add'l, 100 00

2,007 19

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Alstead, Cong. ch. and so. 4 00
Dublin, Trin. Cong. ch. 6 60
Marlboro', Zadock Merriam, deceased, by B. F. Merriam, 10 00
Roxbury, Cong. ch. and so. 2 00—22 60

Grafton county.
Lebanon, A friend, 2 00
Littleton, A friend of missions, 5 00—7 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 13 77
Greenfield, Friends, 5 00
New Ipswich, Cong. ch. and so. 7 00—25 77

Merrimac county Aux. Society.
Concord, West Cong. ch. 12 00

Rockingham county.
East Derry, 1st Cong. ch., m. c. 20 11
Kensington, Cong. ch. and so., 6; Mrs. Sophia Brown, 5, 11 00
Salem, Cong. ch. and so. 6 00—37 11

Strafford county.
Dover, 1st Parish ch. 100 16
Gilmanton, Rev. S. S. N. Greeley, Centre ch. 10 00
Tamworth, Mrs. Amanda M. Davis, 50 00—160 16

Sullivan county Aux. Society.
Charlestown, Cong. ch. and so. 17 00
Langdon, Cong. ch. and so. 8 35
Meriden, Mrs. Lucia Wells, Interest of legacy, 6 00—31 35
Hazen's Mills, A friend, 10 00

305 99

Legacies.—Francestown, Joseph Kingsbury, by Mrs. E. J. Donnelle, to const. Rev. JOHN A. ROWELL, H. M. 50 00

355 99

VERMONT.

Addison county.
Salisbury, Cong. ch. and so. 21 00

Bennington county.
Dorset, Cong. ch. and so. 32 00

Caledonia co. Conf of Ch's. T. M. Howard, Tr.
Barnet, Cong. ch. and so. 79 05

St. Johnsbury, An Episcopalian, for Turkey, 5 00
Essex county.
Island Pond, Cong. ch. and so. 12 00
Franklin co. Aux. Society. C. B. Swift, Tr.
Swanton, Mrs. Augusta Dorman, 4 00
Orange county.
Wells River, Cong. ch. and so. 22 39
Windham co. Aux. Society. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch. (of wh., m. c., 16.94), 42 69
West Brattleboro', A friend, 3 00
Windham, A friend, 5 00—50 69
Windsor county.
Windsor, Cong. ch. and so. 26 00
Tyson Furnace, Friends, 77
252 90

MASSACHUSETTS.

Berkshire county.
Dalton, Cong. ch. and so. 43 42
Housatonic, Cong. ch. and so. 2 81
Monterey, Cong. ch. and so. 9 00
North Adams, 1st Cong. ch. 10 23
Pittsfield, Mrs. Phineas Allen, 25 00
Sandisfield, Cong. ch. and so. 4 85
Sheffield, Cong. ch. and so. 5 13—100 44
Bristol county.
Attleboro', 2d Cong. ch. 120 00
Berkley, A few friends, 30 00
Norton, Cong. ch. and so. 63 00
Taunton, Union ch. and so. 35 65
West Taunton, 1st Cong. ch. 22 30—270 95
Brookfield Asso'n. William Hyde, Tr.
Ware, East Cong. ch. (of wh. from J. A. Cummings, to const. EDGAR W. BURRILL, H. M., 100, and from Wm. Hyde, to const. MARY R. HYDE and WM. G. HYDE, H. M., 200), to const. A. D. TALBERT, ELLEN M. GOULD, ADA M. WARNER, and ALICE G. WHELDON, H. M., 921.84; 1st Cong. ch., 41, 962 84
Essex county.
Lawrence, Trinity ch. 36 10
Salem, Crombie-st. ch. 115 00—151 10
Essex county, North.
Amesbury, Cong. ch. and so. 10 88
Ipswich, 1st Cong. ch. 25 00
Newbury, 1st ch. and so. 25 13
Newburyport, Whitefield Cong. ch. 20 34—81 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Hamilton, Cong. ch. and so. 17 81
Lynnfield Centre, Cong. ch. and so. 15 00
Middleton, Evang. Cong. ch. 12 21
Pigeon Cove, Chapel missionary concert, 1 01
Swampscott, Cong. ch. and so. 8 75—54 78
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Shelburne, Cong. ch. and so., with other dona., to const. JENNIE P. STONE, H. M. 35 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 48 50
Chicopee, 3d Cong. ch. 3 85
Hampden, Cong. ch. and so. 23 59
Holyoke, 2d Cong. ch. 85 09
Indian Orchard, Evang. ch. 29 00
Longmeadow, Cong. ch., m. c., 44.54; Gents' Benev. Soc., 58.50, 103 04
Monson, Cong. ch. and so. 72 48
Springfield, Memorial ch., 165; Hope ch., 102.19; 1st Cong. ch., 71.20, 338 39
West Springfield, 1st Cong. ch. 18 00—721 94
Hampshire co. Aux. Society.
Amherst, H. F. Hills, 10 00
Cummington, Village ch. 27 57
North Hadley, Cong. ch. and so. 10 24
South Amherst, Cong. ch and so. 5 58
Worthington, Cong. ch. and Sab. sch. 28 08—81 47
Middlesex county.
Auburndale, Cong. ch. and so. 612 01
Lexington, Hancock ch. 18 00
Malden, 1st Cong. ch. 79 04
Melrose, Orth. Cong. ch. 2 64
Newton, 1st Cong. ch., 112.95; "A.," 50; A friend, 10, 172 95
West Medford, Cong. ch. and so. 4 10
Winchester, 1st Cong. ch. 97 22—985 96
Middlesex Union.
Fitchburg, Rollstone ch. and so. 50 50
Harvard, Cong. ch. and so. 31 75
Leominster, Orth. Cong. ch. 100 50—182 75
Norfolk county.
Braintree, Miss C. E. Hobart, 3 00
Brookline, Harvard ch., 149.62; "E. P.," a thank-offering for many mercies received, 2, 151 62
Dedham (Islington), Rev. J. B. Clark, 2 50
Holbrook, Anna E. Holbrook, to const. HERVEY WELLMAN KING, H. M. 100 00
Milton, Cong. Sab. sch., toward salary of Miss Twichell, 50 00
North Weymouth, Pilgrim ch. 13 80
Norwood, Cong. ch. and so. 2 50
Wellesley, Cong. ch. and so. 137 14—460 56
Old Colony Auxiliary.
Fairhaven, Sarah Pope, 5 00
Rochester, Cong. ch. and so. 1 00—6 00
Plymouth county.
Hanson, Cong. ch. and so. 7 85
North Middleboro', A friend, 50 00—57 85
Suffolk county.
Boston, Berkeley-st. ch., C. C. Barry, 100; South Evang. ch. (West Roxbury), 71.41; Union ch., 20.96; Highland ch, 6.73; Mt. Vernon ch., 1; Mrs. C. D. Denham, 1; A lady, 25c. 201 35
Chelsea, Central ch. 60 38—261 73
Worcester county, North.
Winchendon, 1st Cong. ch. (of wh., m. c., 16.35), 62 35
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Leicester, Harriet P. Hutchins, 4 00
Worcester, Central ch., 228.35; Salem-st. ch., 100; Piedmont ch., 50, 378 35—382 35
Worcester co. South Conf. of Ch's, Amos Armsby, Tr.
Millbury, 2d Cong. ch., to const. RICHARD T. BUCK, H. M., 113.23; 1st Cong. ch., "G. A. P." An. Meeting, 6, 119 23
4,978 65
Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l, 58 01
5,036 66

RHODE ISLAND.

Pawtucket, Park-place Cong. ch. 30 22
Providence, Beneficent Cong. ch., 300; Mrs. Samuel Wilson, 4, 304 00—334 22

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch., 323.21; Olivet Cong. ch., 15, 338 21
Georgetown, Cong. ch. and so. 20 00
New Canaan, Cong. ch. and so. 103 71—461 92
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so., 81.06; W. L. Wright, 50c. 81 56
East Hartland, Cong. ch. and so. 11 00
East Windsor, Cong. ch. and so. 35 00
Farmington, 1st Cong. ch., quarterly coll. 86 74
Granby, South Cong. ch. 6 58
Hartford, 1st Cong. ch., 1,184.25; Pearl-st. ch. (of wh. from Rev. George E. Sanborne, to const. GEORGE B. PACKARD, H. M., 100), 273.65; Miss Goodwin, for Mrs. Goodrich's work in China, 5, 1,462 90
Marlboro', A friend, 10 00
Rocky Hill, Cong. ch. and so. 13 67

Windsor, Cong. ch. and so., to const. Mrs. MARY E. PIERSON, H. M. 134 02--1,841 47
Litchfield co. G. C. Woodruff, Tr.
Lakeville, Cong. ch., m. c. 2 60
New Hartford, Cong. ch. and so. 39 25
New Preston, Henry Upson, 10 00
North Canaan, Cong. ch. and so. 10 00
Thomaston, Cong. ch. and so. 26 15——88 00
Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 34 00
East Hampton, 1st Cong. ch. 32 00
Hadlyme, S. R. Holmes, 5 00
Old Saybrook, Cong. ch. and so. 17 16——88 16
New Haven co. F. T. Jarman, Ag't.
New Haven, Ch. of the Redeemer, 200; United ch., m. c., 6, 206 00
Wallingford, Cong. ch. and so. 17 30
Whitneyville, Cong. ch. and so. 50 00——273 30
New London co. L. A. Hyde and L. C. Learned, Trs.
Lebanon, 1st Cong. ch. 76 25
New London, 1st Ch. of Christ, 15 09
Norwich, Broadway Cong. ch. (of wh. from B. W. Tompkins, to const. Rev. NELSON MILLARD, D.D., H. M., 100), 233.83; 1st Cong. ch., to const. GERTRUDE STEWART HYDE, H. M., 100, 333 83
Old Lyme, 1st Cong. ch. 13 60
Stonington, 1st Cong. ch. 10 00——448 77
Tolland co. E. C. Chapman, Tr.
Mansfield, Cong. ch. and so. 12 00
Tolland, Cong. ch. and so. 26 01——38 01
Windham county.
Eastford, Cong. ch. and so. 14 95
Williamsville, Cong. ch. and so. 7 00——21 95
——, A friend, 15 00
3,276 58
Legacies. — Hartford, Rev. J. Hawes, add'l, by E. W. Parsons, 42 30
3,318 88

NEW YORK.

Brockport, A friend, 5 00
Brooklyn, A friend, 10 00
Hamilton, Mrs. Caroline P. Drille, 5; A friend, 1, 6 00
Ithaca, Cong. ch. and so. 67 11
New York, G. G. Williams, 100; A friend, 50c. 100 50
Pulaski, Cong. ch. and so. 6 56
Syracuse, Plymouth ch. 149 16
Utica, Plymouth ch., m. c. 6 82
West Bloomfield, Cong. ch. and so. 67 00
West Brook, Plymouth Cong. ch. 5 25
Westmoreland, 1st Cong. ch. 3 60
Woodbridge, Cong. ch. Miss'y Soc'y, 10 00——437 00
Legacies. — Albany, George C. Treadwell, by George H. Treadwell, Ex'r, 1,000 00
1,437 00

PENNSYLVANIA.

Philadelphia, "Dundee," 50 00

NEW JERSEY.

Orange Valley, Cong. ch. (of wh., m. c., 9.68), 141 43
Summit, Central Pres. ch. 25 00——166 43

GEORGIA.

Belmont, Cong. ch. 50

FLORIDA.

Daytona, W. Beckwith, 5 00

OHIO.

Cora, Siloam Cong. ch. 13 67
Mansfield, 1st Cong. ch., with other dona., to const. CHARLES B. JAMESON, Mrs. LYDIA FINFROCK, and JOHN W. STONE, H. M. 244 44
Marietta, 1st Cong. ch. 100 00
Oberlin, 1st Cong. ch. 77 60
Radnor, Cong. ch. 12 80
Sheffield, Cong. ch. 10 50
Wakeman, Cong. ch. 6 15——465 16

ILLINOIS.

Chicago, 1st Cong. ch., 200; South Cong. ch., 31.26; New Eng. Cong. ch., 24.64; Central Park Cong. ch., 7 72; Minnie C. Beach, toward Miss Maltbie's loss, 5, 268 62
Gridley, Cong. ch. 10 25
Neponset, Cong. ch. 7 00
Peoria, 1st Cong. ch. 200 00
Poplar Grove, Cong. ch. 6 00
Providence, Cong. ch., add'l, 5 00
Riley, Cong. ch. 5 50
——, A friend, for Mrs. Howland's work "number 41," 1 00——503 37

MISSOURI.

Amity, Cong. ch. 17 20
Kansas City, 1st Cong. ch. 93 60
Kidder, Cong. ch. 5 16
North Springfield, Miss Brown, 1 00——116 96

MICHIGAN.

Benzonia, Cong. Sab. sch., for Mexico, 6 00
Detroit, Harper-ave. Cong. ch. 5 06
Hancock, Cong. ch. 108 92
Quincy, A friend of missions, 75 00——194 98

WISCONSIN.

De Pere, 1st Cong. ch. 13 69
Ellington, Cong. ch. 3 00
Evansville, Cong. ch. 21 25
Koshkonong, Cong. ch. 5 50
Milwaukee, Edward D. Holton, 100 00
New Lisbon, Cong. ch. 50
New Richmond, 1st Cong. ch. 17 01
Richland, Pleasant Hill ch. 8 59
Rosendale, Cong. ch. 28 50——198 04

IOWA.

Belmond, Rev. J. D. Sand, 1 00
Cedar Rapids, John F. Dean, 5; Mrs. E. O. Price, 2, 7 00
Charles City, Cong. ch. 17 00
Chester Centre, Cong. ch. 22 00
Clinton, Cong. ch. 2 15
Grand View, Ger. Cong. ch. 15 00
Grinnell, Cong. ch. 14 41
Iowa Falls, Cong. ch. 30 55
Osage, Cong. ch. 20 00
Warren, 1st Cong. ch. 5 90——135 01

MINNESOTA.

Benson, Cong. ch. 3 49
Glyndon, Union ch. 12 06
Minneapolis, Plymouth ch. 31 41
Winona, Cong. ch. 75 00——121 96

KANSAS.

Blue Rapids, Cong. ch. 3 67
Carbondale, Cong. ch. 1 50
Dial, Cong. ch. 5 60
Lawrence, Plymouth Cong. ch. 42 38
Wabaunsee, 1st Ch. of Christ, 6 75——59 90

NEBRASKA.

Columbus, Cong. ch. 14 00
Fairmont, Cong. ch. 15 00
Freemont, Cong. ch. 5 00
Humboldt, A friend, 100 00
McCook, Cong. ch., 5.75; A friend, 4.50, 10 25
Milford, 1st Cong. ch. 5 00
Olive Branch, Ger. Cong. ch. 7 00
Sutton, 1st Cong. ch. 2 26——158 51

CALIFORNIA.

Murphys, Cong. ch.	3 70	
Oakland, 1st Cong. ch., 64.20; Plymouth-ave. ch., 31.75,	95 95	
Santa Cruz, Cong. ch.	9 00	
———, Rev. I. F. Tobey,	5 00	113 65

COLORADO.

Pueblo, Cong. ch.	12 50

WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch.	25 00

DAKOTA TERRITORY.

Abercrombie, Cong. ch.	2 66	
Harwood, Cong. ch.	1 00	
Meckling, Cong. ch	35	
Vermillion, Cong. ch.	14 32	18 33

INDIAN TERRITORY.

Vinita, Cong. ch.	3 82

DOMINION OF CANADA.

Province of Quebec.		
Montreal, Rev. John McKillican,	10 00	
Sherbrooke and Lennoxville, Cong. ch., by Canada Foreign Miss. Soc., to const. Rev. EDWARD R. BRAINERD, H. M.	90 00	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Styria, Gratz, Young Men, for Africa,	6 15	
Sandwich Islands, A friend,	500 00	506 15
Legacies. — Africa, Gaboon, Rev. Albert Bushnell, "a thank-offering for long service under the A. B. C. F. M," by Mrs. Bushnell,	500 00	
	1,006 15	

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	10,300 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*,	3,327 60

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Cong. Sab. sch.	15 00
NEW HAMPSHIRE. — Mason, Cong. Sab. sch.	22 00
VERMONT. — Ludlow, Cong. Sab. sch.	1 02
MASSACHUSETTS. — Ballard Vale, Union Cong. Sab. sch., for a boy in Turkey, under Mr. Pierce, 30; Hawley, Cong. Sab. sch., 3.07; Millbury, 2d Cong. ch., for work of Rev. E. S. Hume, 7; Monson, Cong. Sab. sch., 16.08; Springfield, Cong. Sab. sch., for Harpoot, 30; Watertown, Phillips Sab. sch., 4.80; Westfield, 2d Cong. Sab. sch., 32.12,	123 07
RHODE ISLAND. — Providence, Chinese Sab. sch. of Beneficent Cong. ch., for the Hong Kong Mission,	12 00
OHIO. — Brownhelm, Cong. Sab. sch., for China, 6; Cuyahoga Falls, Cong. Sab. sch., 10,	16 00
ILLINOIS. — Lake View, Cong. Sab. sch.	8 50
WISCONSIN. — Boscobel, Cong. Sab. sch., 8.20; Ellington, Cong. Sab. sch., 1,	9 20
KANSAS. — Cawker City, Cong. Sab. sch.	11 00
	217 79

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Hampden, Cong. Sab. sch., 10; South Freeport, Cong. Sab. sch., 25c.	10 25
VERMONT. — East Arlington, Percy O. Judson, 20c.; Hartland, Clarence E. Noyes, 10c.; Peru, Myron P. Peffers, 50c.; Tyson Furnace, Friends, 50c.,	1 30
MASSACHUSETTS. — Boxford, Cong. Sab. sch., 5; Chelsea, Chester-ave. Mission School, Miss Burpee's class, 1.60; Dorchester, Josephine Rogers, 10c.; Medfield, Minnie S. Whitney, 3; North Adams, Cong. Sab. sch., 11.26; Salem, Crombie-st. Sab. sch., 10; Townshend, Cong. Sab. sch., 20c.; Waverly, Mrs. Butler's Sab. sch. class, 50c.; Wendell, Cong. Sab. sch., 1.50; Westfield, 2d Cong. Sab. sch., 11.80; Worcester, Charles and Mary Aiken, 5; Friends, 5,	54 96
CONNECTICUT. — Bristol, Cong. Sab. sch., 10; East Haddam, 1st Cong. Sab. sch., 1; Huntington, Cong. Sab. sch., 3.40; North Coventry, Cong. Sab. sch., 7.30; Southport, Cong. ch., m. c., for Micronesia, 32,	53 70
NEW YORK. — Buffalo, 1st Cong. ch., for support of Mr Logan and family, 200; Lockport, Cong. Sab. sch., 15; New York, "L. A. B.," 8; Oswego, Cong. Sab. sch., 70c; Riverhead, Cong. Sab. sch., 17,	240 70
VIRGINIA. — Herndon, Juvenile Mission Band, 12; Cong. Sab. sch., 5,	17 00
ALABAMA. — Mt. Meigs, Children,	4 00
OHIO. — Greenfield, Cong. Sab. sch., 2.16; Mansfield, 1st Cong. Sab. sch., 10; Marblehead, Danbury Sab. sch., 2.45; Wakeman, Cong. Sab. sch., add'l, 30c.	14 91
ILLINOIS. — Hinsdale, Cong. Sab. sch., 15; Jefferson, M. S. Mission Band, 5.25; Lake View, Cong. Sab. sch., 55c.; Malta, Cong. Sab. sch., 13.23; Roseville, Cong. Sab. sch., 6,	40 03
MICHIGAN. — Hancock, Bertha L. Johnston,	2 00
WISCONSIN. — Rosendale, Cong. Sab. sch.	10 00
IOWA. — Amity, Cong. Sab. sch.	2 15
MINNESOTA. — Aldrich, Union Sab. sch., 1.10; Dower Lake, Union Sab. sch., 2.50,	3 60
CALIFORNIA. — Marysville, Lena Roebuck, 1; Murphys, Children of O. Tanner, 50c.; San Andreas, Agnes Foster, 30c.; San Francisco, Plymouth Sab. sch., 12.50,	14 30
OREGON. — East Portland, 1st Cong. ch.	3 40
DAKOTA TERRITORY. — Jamestown, Ray S. Wilbur,	10
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	530 00
	1,002 40
Donations received in October,	29,295 59
Do. (Thank-offerings), received in October,	1,859 00
Legacies received in October,	1,750 31
	32,904 90

Total from September 1 to October 31, 1885: Donations, $50,914.16; Legacies, $9,116.22 = $60,030.38.

For Young People.

THE MISSIONARY MARTYRS OF TERRA DEL FUEGO.

The adventurous spirit of a sailor, when combined with the devotion of a Christian, makes a peculiarly brave and unselfish character. Such a one was Allen Gardiner, born in England in 1794, and trained for the English navy. He gave himself to Christ and became his true disciple in China, while witnessing the worship of idols in a heathen temple. Henceforward he earnestly longed for the religious welfare of the various countries he visited. Becoming specially interested in the natives of South America, he made efforts through many years, from 1823 and onward, to prevail upon English Missionary Societies to begin a mission among the Patagonians. They declined, "not from want of sympathy, but from lack of means."

At last, in 1844, a few friends in Brighton, where Captain Gardiner resided, formed a committee to promote a mission to Patagonia. Captain Gardiner acted as the first secretary, and himself sailed the same year with a missionary catechist. Landing in Gregory Bay, they found few inhabitants, and these were dishonest and treacherous beyond belief. Disturbances also arose between the governments of Chili and Buenos Ayres as to the possession of Patagonia, which obliged the two Englishmen to return home in 1845. Nothing daunted, Captain Gardiner again set forth in 1848. He took with him four sailors and a boat carpenter, and this time he landed on a small island off the shore of Picton Island, to which he gave the name of Banner Cove. There they pitched a tent and attempted to build a stone house. Some natives appeared, headed by their chief, named Jemmy Button, and they proved to be so thievish that the missionaries could do nothing but watch their property. Captain Gardiner concluded that "the mission establishment for the present must be afloat" — living in boats and only going ashore to teach.

Even this became impossible, and they were forced to withdraw altogether. Still, Captain Gardiner was not in the least discouraged. He proceeded to Germany and laid the case before the Moravians, and then went to Scotland; but all in vain. These churches probably felt, as did our own American Board Committee, that larger and more hopeful populations required all their strength. The Fuegians were few, and were among the most degraded of the human race. The great naturalist, Mr. Charles Darwin, who visited them in 1832, speaks of the Fuegians in his book entitled "A Naturalist's Voyage," from which we take the following extract: "These poor wretches were stunted in their growth; their hideous faces were bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make one's self believe that they are fellow-creatures and inhabitants of the same world. . . . Their language scarcely deserves to be called

articulate. Captain Cook has compared it to a man clearing his throat, but certainly no European ever cleared his throat with so many hoarse, guttural, and clicking sounds. The different tribes when at war are cannibals. It is certainly true that when pressed in winter by hunger they kill and devour their old women before they kill their dogs."

But none of these things moved Captain Gardiner, or rather they *did* move him to a heroic persistence in his efforts to save them. In 1850 he again arrived at Banner Cove, accompanied by six men. One of them was Mr. Maidment, a London Sunday-school teacher; three were boatmen; a fourth was Erwin, the boat carpenter who had been with Captain Gardiner in the first expedition, and who was devotedly attached to him. He used to say that "being

FUEGIANS IN WINTER.

with him was like heaven on earth, he was such a man of prayer." The sixth was Dr. Williams, a surgeon, who for this perilous enterprise left a good practice, an aged mother, and a young lady to whom he was attached. A few days after they were left at Banner Cove, Captain Gardiner wrote thus from their "Mission Wigwam" to the committee at Brighton: "Nothing can exceed the cheerful endurance of the whole party. I feel that the Lord is with us and cannot doubt that he will own and bless the work which he has permitted us to begin. We shall not, I know, be forgotten in your approaches to the throne of grace. It is from that source alone we draw our strength and consolation. And when we look on these poor degraded Indians and consider that they are, like ourselves, destined to live forever, we yearn over them and feel willing to spend and be

spent in the endeavor to bring to their ears in their own tongue the great truths of the gospel of salvation."

The party was provided with six months' stores, that bleak region affording little food. Further supplies were collected in England and every effort was made to forward them, but no vessel would imperil its insurance for so small

THE BISHOP'S RESIDENCE, AT OOSHOOIA. 1869.

a freight. No tidings were received from the mission till 1852, when the ship *Dido* touched at Banner Cove to make inquiries. As the captain entered the cove he saw, painted on the rocks: "Gone to Spaniard's Harbor." A day's sail brought the *Dido* to Spaniard's Harbor, and there on the beach was the mission boat. Inside it a man lay dead, and another dead body was found near by.

The men of the *Dido* cried like children at the sight. A journal was found, from which it appeared that the missionaries had died of starvation. They had been driven from place to place by the natives. They were cooped up through the long stormy nights of almost perpetual ice and snow, in a small boat without food and with that terrible disease, the scurvy. By mistake, their powder had not been left with their stores; this had deprived them of half their support, and fish were very scarce. After further search the remaining bodies were found, with other papers. Their cabin was so small that the iron deck was only a few inches above their faces, and the water which accumulated from condensation on the iron roof dripped upon their heads and saturated the bed-clothes till they were wringing wet. But Dr. Williams's journal said: "I do love God with a love I had no conception of, with a love that actuates every faculty of my whole soul; and the love of God in Christ I feel beyond expression. His will be done, his blessed will be done; I have no longer a choice when I know his holy will. My poor frail body is now very attenuated, and my sinking, depressed feelings are very great at times. But my mind scarcely feels depression, and certainly *no* depression except in mourning over my unfaithfulness. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy beyond all expression, the night I wrote these lines, and would not have changed positions with any man living." The following letter was found, written by Captain Gardiner on the day of his death: —

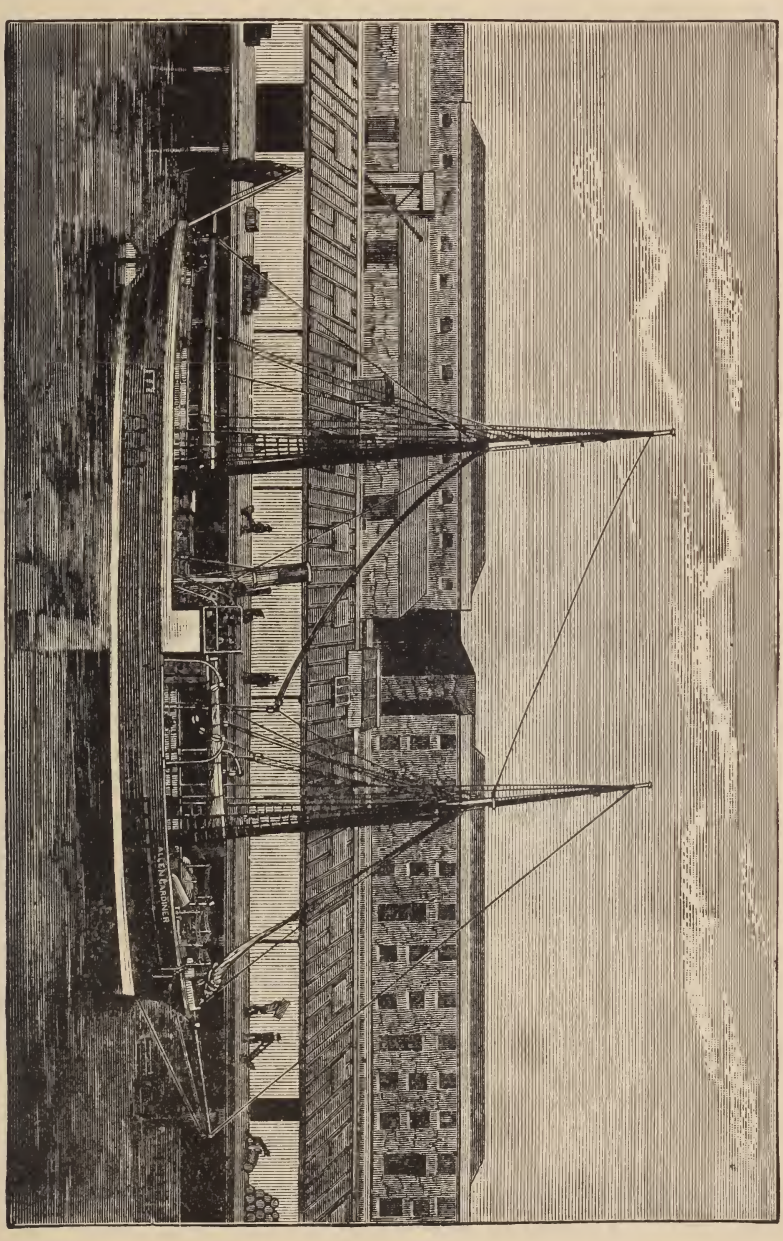
"The Lord has seen fit to call home another of our little company. Our dear brother [Mr. Maidment] left the boat on Tuesday and has not returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while and we, through grace, may join that blessed throng to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food. Marvelous lovingkindness to me, a sinner.

"Your affectionate brother in Christ,

"Sept. 6, 1851. ALLEN F. GARDINER."

These affecting details caused a great sensation in England, but they did not deter Christians from sending out a new and more carefully planned mission. In 1854 a schooner of one hundred tons burden, named the *Allen Gardiner*, left Bristol with a suitable crew, and a catechist, surgeon, and several mechanics. They anchored at Keppel Island, in the West Falklands, where they set about building houses and cultivating the land. They called the settlement "Cranmer." In 1856 three missionaries joined them, one of whom was Mr. Allen W. Gardiner, the only son of the mission founder. In 1858 their ship went to Terra del Fuego, and induced nine natives, one of whom was the chief, Jemmy Button, with his wife, to go back with them to Keppel Island. The missionaries wished to teach them and to learn their language thoroughly before undertaking to live among their wild people. Seven of the nine often showed ill feeling, and sometimes were in a great rage when detected in stealing; but there were two boys who behaved well and learned rapidly. In ten months all these natives were taken back to their homes in the *Allen Gardiner*, with the intention of bringing another company to be taught at Keppel. There were nine Europeans on board. But the ship did not return at the expected time, and as soon as

possible a missionary took passage to Stanley, chartered a schooner, and sailed in search. He found the hull and the spars of the *Allen Gardiner* at anchor in Beagle Channel, and only one of her men alive! This man had remained



THE ALLEN GARDINER No. III. BUILT IN 1884.

on board one Sunday while the others went ashore to hold a service, and the natives had surrounded them and beaten or stoned them to death. A week's hard labor refitted the *Allen Gardiner*, and she was taken back to Keppel. Of his own accord, Okokko, one of the two young men, returned with her, taking

his wife, and again he proved most faithful. In the course of four years he was able to speak English well and to understand the object of the missionaries in seeking to live among his people. So in 1863 it was resolved to try another visit to them. This time Okokko was spokesman, and the natives listened attentively. More of them wished to go to Keppel than could be taken, and eleven went. One more year passed, and Okokko again returned to Terra del Fuego to settle down and make a Christian home. His wife, Camilenna, was not to wander in the canoe, like her people, but to set a Christian example of domestic life.

This was the beginning of better days. Reverses still overtook the mission, but Okokko and other natives trained at Keppel held the ground until 1869, when Mr. (now Bishop) Stirling settled among them. In 1872 Bishop Stirling baptized thirty-six natives. Since then the work has steadily progressed. Admiral Sulivan informed Darwin of the change in the natives who had been under the influence of the mission. As an illustration, he said that during eleven years the mission fowl-houses had remained unlocked and that not one egg had been stolen. Darwin replied that he "could not have believed that all the missionaries in the world could have made the Fuegians honest." Darwin had once maintained that all the pains bestowed on them would be thrown away, but he now acknowleged his mistake, and he wrote: "The lesson of the missionary is the enchanter's wand." Far better than this: it is "the power of God unto salvation." In 1881 the baptisms had been one hundred and thirty-seven. At the close of 1883 they were one hundred and eighty. The mission station at Ooshooia, on the north shore of Beagle Channel, had become a Christian village of about one hundred and fifty natives, and they had their cottages, gardens, and roads, while polygamy, witchcraft, wrecking, theft, and other vices had been abolished in the vicinity.

Last September an English squadron arrived at Ooshooia, and a distinguished naval officer reports that "a crew of six natives came out, the men as well dressed and well trained as the sailors of our seas." He describes the climate of Ooshooia as healthy and agreeable, the slightly undulating land as "covered with good grass and producing good potatoes, turnips, cabbages, pears, apples, roses, pinks, violets," etc. Still later letters, dated November 24, 1884, give particulars of the spread at the station of a severe form of measles. A missionary writes that many had died, but that "it has been a pleasure to go among them, for in almost every house I have heard the voice of prayer and praise amid their sufferings. We are sure many of the natives whom we have known and loved so long have passed away to a happier home. What a privilege to speak and pray with them, and to know they were able to express their humble submission to the will of God, and their calm and peaceful confidence in Jesus, having a joyful hope of triumph and victory over death through the finished work of Christ!" Thus have the poor savages of Terra del Fuego been added to that great cloud of witnesses who testify to the grace of the Lord Jesus and to the almighty power of his renewing Spirit.

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